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AUTHOR Codianni, Anthony V., Comp.; And Others
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ABSTRACT

In an attempt to increase interdistrict interaction, support the efforts of voluntary metropolitan-wide desegregation, and address similar interests in St. Louis (Missouri) City and County schools, a series of multicultural education seminars was conducted in 1982-83. The seminars (co-sponsored by the Midwest Race Desegregation Assistance Center and the Missouri State Department of Education Title IV Technical Assistance Unit) were based upon a needs assessment of district schools, and addressed the development of multicultural teaching behaviors, the acquisition of multicultural classroom materials, and staff training for multicultural education. The first seminar focused on building a rationale for multicultural education, defining multicultural education, and helping participants from 14 schools to assess the need for multicultural education in their buildings. In the second seminar, each school team analyzed its school's multicultural assessment and developed specific goals to address its concerns. In addition, a panel of ethnic minorities discussed cultural awareness, and multicultural resource materials were disseminated. The final seminar focused on classroom interactions and teacher behavior with culturally diverse students. This report describes the context in which the three seminars were developed and presents the agenda and materials utilized for each of the three seminars. Participant evaluations and a list of participants are also provided. (GC)

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MULTICULTURAL EDUCATION:
CONTENT, MATERIALS, STRATEGIES AND BEHAVIORS

A Series of Seminars for
School Districts in the Metropolitan St. Louis Area

Sponsored by

Midwest Race Desegregation Assistance Center
Charles I. Rankin, Director

Missouri State Department of Education, Title IV Technical Assistance Unit

Program Designers

Anthony V. Codianni
Connie Earhart
Nancy Kiefer

June, 1983

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INTRODUCTION

The Midwest Race Desegregation Assistance Center (MRDAC) conducted a needs assessment with the St. Louis City and County school districts in May, 1982. County districts included Brentwood, Clayton, Ferguson/Florissant, Jennings, Kirkwood, Maplewood, Normandy, Pattonville, Ritenour, University City and Webster Groves. This needs assessment identified areas of concern for which potential services would be offered. Among the top ten most frequently identified concerns, multicultural education issues appeared three times. These statements included:

- the development of multicultural teaching behaviors;
- the obtaining of multicultural classroom materials, and
- the training of staff in multicultural teaching behaviors.

One hundred percent (100%) of the districts surveyed cited one or more of the above multicultural areas within their top three concerns.

Therefore, the MRDAC, in conjunction with the Title IV Technical Assistance Unit of the Missouri State Department of Education conducted a series of seminars entitled "Multicultural Education: Content, Materials, Strategies and Behaviors" for building teams in the above mentioned districts that are participating in a metropolitan-wide voluntary desegregation effort and for additional teams in Affton, Parkway, Lindbergh, Ladue and Wellston, districts which volunteered after the needs assesment survey was conducted.

In an attempt to (1) increase interdistrict interaction; (2) support the efforts of voluntary metropolitan-wide desegregation; and (3) address similar interests in the St. Louis City and County schools, a series of multicultural education seminars was used as a vehicle to accomplish the above three broad goals.

PROGRAM DESIGN

During the summer of 1982, the staff of the MRDAC established a series of seminars entitled "Multicultural Education: Content, Materials, Strategies and Behaviors." The overall goals of the program were to:

- 1) support the voluntary metropolitan-wide desegregation effort as ordered by the Eighth Circuit Court;
- 2) provide opportunities for interaction between the school districts in the city and county of St. Louis;
- 3) identify and address issues and concerns (multicultural education) to minimize problems which arose from the implementation of a desegregation plan;
- 4) provide direct assistance to address identified district needs; and
- 5) provide opportunities to train district staff in various aspects of multicultural education.

To accomplish these broad goals, seminars addressed knowledge, skills and attitude objectives related to multicultural education. Specifically, the objectives of the three seminars were to:

- define multicultural education;
- develop a rationale for the importance of multicultural education;
- identify goals, objectives and competencies of a multicultural education;
- discuss the importance of various components of multicultural education (i.e. interactions, learning environment, instructional strategies and materials);
- conduct building wide assessments for a multicultural learning environment;
- identify strategies which may be used to promote a multicultural environment;
- obtain resources which contain strategies, techniques and information for understanding and promoting a multicultural approach to education;

- identify similarities and differences within and among various cultural groups;
- incorporate multicultural content, strategies and behaviors into classroom projects; and
- clarify how multicultural education enhances desegregation at the building and district levels.

In accomplishing the above stated program objectives, the staff of the MRDAC relied on research findings on effective staff development (Rand, Hawley, Wood and Thompson, Joyce) when designing the seminar series. These findings on effective staff development indicated that: (1) the largest unit for successful educational change is usually at the individual school; (2) principal participation in the training is essential and vital; (3) ongoing activities are more successful than "one shot" activities; (4) adults need time to practice newly acquired knowledge and skills; (5) participants should be involved in the planning, and (6) activities should actively engage participants in experiential learning.

Based on the above research findings, a program was developed for specific building teams, composed of the principal and three building staff members (research findings #1 and 2 above). Three bimonthly seminars were established (research finding #3 above). These one-day, five-hour seminars were conducted in October and December of 1982, and February, 1983. This allowed time for the participants to use their newly acquired knowledge and skills within their buildings (research finding #4 above). A planning meeting was held in September with representatives of the participating districts, the staff of the MRDAC and the Missouri State Department of Education, Title IV Technical Assistance Unit, a cosponsor for the seminar series. This allowed for more participant input over the "what" and "how" of the seminars and allowed the

inclusion of job related tasks as well as individual district needs that the participants consider important. At the meeting the planning committee also identified sites, dates and times for each seminar (research finding #5).

Fourteen building teams of four persons participated in the multicultural education seminars. These teams were from the following districts: Affton, Kirkwood, Lindbergh, Maplewood, Normandy, Parkway, Pattonville, Ritenour, University City, Webster Groves, Wellston and three schools in St. Louis from Areas I, II and IV. (See Appendix A).

The first seminar was conducted in October and focused on building a rationale for multicultural education, defining multicultural education and assessing their buildings for multicultural education. Teams participated in the MRDAC rationale building, role playing simulation entitled The Waddington Decision (see Appendix B) and were trained in the use of the MRDAC's Building Level Assessment for Multicultural Education. (See Appendix B). Opportunities for the teams to practice what they had learned in their real work settings were conducted in November by asking each team member to assess her/his building for multicultural education. (See Appendix B.)

The second seminar was conducted in December. Each team examined and analyzed its school's multicultural assessment and developed specific goals to address its two major concerns. A panel of ethnic minorities (Black, Chicana, Indian and Japanese) discussed cultural awareness to assist the participants in increasing their knowledge of specific racial minorities. Additionally, multicultural strategies and activities were demonstrated and materials from the MRDAC's library were disseminated to the participants. In January each team identified activities related to

multicultural education and developed action plans to accomplish their goals. (See Appendix D.)

The third and final seminar was conducted in February and focused on classroom interactions and teacher behavior with culturally diverse students. Additionally, each team shared its action plan and activities already conducted. (See Appendix E.)

The Midwest Center and the Technical Assistance Unit of the Missouri State Department, the cosponsors of the seminars, collaborated on all aspects of the programs. The Missouri State Department of Education, under the assistance of Linda Wyatt, provided substitute pay for release time for teachers attending the bimonthly seminars (see Appendix F). Anthony V. Codianni, Multicultural Curriculum Specialist, Connie Earhart, Assistant Director, and Nancy Kiefer, Multicultural Intern, staff from the Midwest Center, planned, coordinated and conducted each seminar.

Each participant received a notebook and materials were distributed at each seminar. Additionally, articles on multicultural education were distributed at each seminar to be read before the next seminar. Between each seminar, each participant was contacted by mail to summarize the last seminar, identify tasks to be completed before the next seminar, and identify the objectives and agenda for the next seminar. Communication between the MRDAC, the Missouri State Department of Education and the participants was ongoing throughout the program (see Appendix F).

MULTICULTURAL NEEDS ASSESSMENT BY DISTRICT

The schools involved with the Multicultural Education Seminars undertook individual building assessments to identify staff concerns and develop plans for improving their multicultural learning environment. A variety of procedures, findings and plans resulted. The following assessment activities, ranked concerns of the staff, identified goals and improvement plans were reported by each participating school district. The MRDAC Multicultural Assessment Kit was used to compile the data.

DISTRICT: Affton

SCHOOL: Mesnier Elementary

Procedure: The Teacher Self-Assessment Survey was distributed to 21 elementary school classroom teachers and 3 special subject teachers. Teachers were also given a list of the ten answers that showed the greatest discrepancy between "What Is" and "What Should Be."

Results: The questions listed below showed the greatest discrepancies in responses. Therefore, it was decided to focus future attention on issues relating to them.

#38. I think the community my school serves wants the school to foster and achieve racial and cultural pluralism.

#21. I know where to obtain multicultural materials which are free of racial bias for use in my classroom.

DISTRICT: Kirkwood

SCHOOL: Westchester School

Procedure: The Teacher Self-Assessment was completed by the staff. Discrepancies between the two were compiled. Items having discrepancies of between 25%-43% will be evaluated carefully in relationship to Westchester School.

Results: Attention is called to two specific areas of concern:

The lack of open, clear communication is at times a barrier to understanding among differing cultural

groups. We may experience basic language differences, hesitancy, or anxiety when dealing with other groups. We may wonder about their reactions, how frank we can be, or if our thoughts are received and interpreted as intended. We need assistance in gaining more experience and self-assurance in this area.

About seven years ago, the Kirkwood School District evaluated its textbooks to determine whether they contained fair and appropriate treatment of minority groups. At that time the teachers felt the books had no glaring misrepresentation or omission of minority groups. Books purchased since that time were previewed to make sure they were racially "balanced." This survey shows that Westchester teachers feel comfortable with our textbooks.

DISTRICT: Lindbergh

SCHOOL: Crestwood School

Procedure: Twenty-four teachers at the Crestwood School participated in the Teacher Self-Assessment Survey.

Results: The two areas with consistently high discrepancies between "What Is" and "What Should Be" were "School: Parent/Community" and "Curriculum: Resources." More specifically, two basic areas of concern appeared through the responses to the following two questions from those areas:

#40. My school has attempted to find what barriers keep parents of different races, sexes, economic levels and physical abilities from involvement in school activities.

#21. I know where to obtain multicultural materials which are free of racial bias for use in my classroom.

DISTRICT: Maplewood

SCHOOL: Maplewood-Richmond Heights
Senior High School

Procedure: The staff completed the Teacher Self-Assessment Survey

Results: After tallying the results of the Teacher Self-Assessment, it was found that most of the large gaps between "What Is" and "What Should Be" were in the categories of "Awareness Sensitivity," "Curriculum: Resources" and "Parent/Community Relations." The fewest discrepancies were found in the categories "School: Leadership," "School: Staff," and "Instruction."

The two basic areas of concern displayed through the assessment were in the areas of "Awareness and Sensitivity" and "Curriculum: Resources" and were determined by the discrepancies in responses to the following questions:

- #7. My students feel relaxed about working and socializing with pupils from different cultural backgrounds.
- #21. I know where to obtain multicultural materials which are free of racial bias for use in my classroom.

DISTRICT: Normandy

SCHOOL: Bel-Nor School

Procedure: The staff of the Bel-Nor School completed the Teacher Self-Assessment.

Results: The two items showing the greatest discrepancies came from the areas of "Personal/Professional Development" and "School: Parents/Community." From responses to the questions listed below, it was concluded that the staff felt a great need for professional training in these areas of multicultural awareness.

- #5. I have the professional training required to work effectively with pupils from diverse cultural backgrounds.
- #39. The educational programs in my school are greatly enhanced by the involvement of minorities from the community as paraprofessional teachers and support staff.

DISTRICT: Parkway

SCHOOL: Parkway South
Junior High School

Procedure: The Teacher Self-Assessment was distributed to all teachers at Parkway South and 54 instruments were returned and tallied.

Results: The questions showing the greatest discrepancies between "What Is" and "What Should Be" were located in the "Personal/Professional Development" category. Concerns relating to these questions are thus important areas for future attention.

- #2. The district's multicultural inservice activities deal with multicultural ideas in the abstract as well as helping me examine my behavior in a multicultural setting.
- #5. I have the professional training required to work effectively with pupils from diverse cultural backgrounds.

DISTRICT: Pattonville

SCHOOL: Carrollton Elementary

Procedure: The staff of the school completed the Teacher Self-Assessment.

Results: Responses to the assessment showed strength in the areas of "School: Parents/Community," "School: Students" and "Instruction." However, discrepancies in responses to the following questions from the area of "School: Staff" pointed up areas of weakness which need to be addressed.

- #45. My school's guidance services are consciously provided with a sensitivity to the problems and needs of minority students, their cultures and their communities.
- #40. My school has attempted to find what barriers keep parents of different races, sexes, economic levels and physical abilities from involvement in school activities.

DISTRICT: Ritenour

SCHOOL: Ritenour Middle School

Procedure: The Teacher Self-Assessment in Multicultural Education was distributed to the staff of Ritenour Middle School.

Results: The results of the survey were tabulated and the staff of Ritenour Middle School identified the following two items as having the greatest discrepancies between "What Is" and "What Should Be."

- #7. My students feel relaxed about working and socializing with pupils from different cultural backgrounds.
- #8. I take the initiative in dispelling prejudices, stereotypes and misconceptions among students.

DISTRICT: St. Louis - Area I

SCHOOL: Mitchell School

Procedure: Twenty-eight Teacher-Self Assessment Surveys were distributed and 21 of them were returned and tabulated.

Results: Partially because 100% of the student population of Mitchell School is Black, assessment results showed strenghts in the areas of "Instruction" and "Parent/Community Relations." Strengths were also revealed in the area of "School/Leadership," attributable, according to the staff, to special multicultural education programs currently in place. However, two major areas of concern were identified in the "Awareness and Sensitivity" and "Curriculum: Resources" sections.

- #7. My students feel relaxed about working and socializing with pupils from different cultural backgrounds.
- #21. I know where to obtain multicultural materials which are free of racial bias for use in my classroom.

DISTRICT: St. Louis - Area II

SCHOOL: Sigel School

Procedure: Nineteen teachers completed the Teacher Self-Assessment.

Results: The items chosen to be addressed were:

- #39. The educational programs in my school are greatly enhanced by the involvement of minorities from the community as paraprofessional teachers and support staff.

- #40. My school has attempted to find what barriers keep parents of different races, sexes, economic levels and physical abilities from involvement in school activities.

DISTRICT: Webster Groves

SCHOOL: Edgar Road Elementary

Procedure: The staff of Edgar Road Elementary was given the Teacher Self-Assessment inventory.

Results: The staff selected the following items of concern since they exhibited the greatest discrepancies between "What Is" and "What Should Be."

- #21. I know where to obtain multicultural materials which are free of racial bias for use in my classroom.
- #22. I develop in students the skills and values necessary for survival in the dominant culture without denying the existence of other values equally appropriate in minority cultures.

DISTRICT: Wellston

SCHOOL: Central Elementary

Procedure: The teachers and staff of Central Elementary completed a self-assessment instrument composed of items compiled from the Midwest Center's assessment survey.

Results: Items showing the greatest discrepancies, given below, were used to determine major concerns and an appropriate action plan for objectively studying the four main ethnic groups in the St. Louis area.

- #13. I use problem-solving techniques which focus on real problems in intergroup relations and have immediate relevance to the lives of the students.
- #16. Historical, cultural and intellectual contributions of minority groups are included as an integral part of my students' curriculum.

ACTION PLANS

Based upon each district's needs assessment survey results, building teams developed action plans which addressed the two primary concerns in their buildings. These action plans were carried out from January 1 - June, 1983. The plans which follow in this section directly relate to the top two concerns identified by each district in the previous section.

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
Rather than polarize the community, which the teachers, as shown in the assessment, consider to be divided in opinion, school personnel, particularly classroom teachers, are being encouraged to consciously promote multicultural concepts in the classroom, on the playground, etc. Since not knowing where to locate multicultural materials was the second highest discrepancy between "What Is" and "What Should Be," the committee identified its second objective as the attempt to make such information more available.	1. Additional meetings with the faculty to exchange ideas and procedures. 2. A committee meeting with the staff - secretaries, nurse, library aide, etc. to explain the concept of multiculturalism and to discuss with them thoughts which arise.	Improved understanding, mutual respect, appreciation of differences. An exchange of suggestions, techniques, materials, etc.	Multicultural committee members. Classroom teachers. Special Ed. teachers	Start: After Christmas holidays Complete: Open-ended, continuing
	1. Set up a display area in the teacher's lounge, placing in it all the informational material the committee has assembled, and highlighting a particular aspect each month.	Readily accessible materials for busy teachers Emphasis on various aspects of multicultural education	Committee members	Start: January Complete: February

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
To improve students' and teachers' understanding of various ethnic groups.	1. An "Ethnic Day" in April, 1983, to include: speakers, bulletin board displays, artifact collections, costumes, music, etc.	Better communication with and understanding of ethnic groups inside and outside an educational setting.	Teachers (in teams or individually)	Feb., 1983 (planning) - April, 1983
To research methods through which ethnic awareness may be improved.	1. To cooperate with MRSDAC in the selection of a resource person and designing of a workshop to address this objective.	Determination of future activities and programs to promote ethnic awareness.	Committee of teachers (to be selected), MRSDAC	Feb. 1983-ongoing

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
Finding multicultural materials.	1. Received materials from MRDAC which were passed out to faculty and discussed. a. Displayed at faculty meeting b. Put in library	To become more multi-culturally aware.	Committee Librarian	Dec. 15-ongoing
Include all ethnic groups in school activities.	1. Made special efforts to include desegregation students in P.T.O. holiday program 2. Principal and secretary stayed with children from 3:40 to 7:30 p.m. 3. Include multicultural music in holiday program 4. Included all groups in talent show	Majority of ethnic groups to attend all P.T.O. programs or affairs Special effort for Fun Fair	Music teacher, Faculty, P.T.O. Officers, Committee	Dec. 21, 1983: Holiday Program Feb. 26, 1983: Fun Fair All P.T.O. functions for 82-83

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
To create learning activities and situations that will facilitate improved interaction between students of varying cultural and ethnic backgrounds.	1. Role playing 2. Class discussion 3. Classroom forums or panels 4. Films with discussion	Students will feel more relaxed about working and socializing with pupils from different cultural backgrounds.		Mar. 1983-June 1983
The staff will be informed as to where to obtain multicultural materials which are free of racial bias for classroom use.	1. Duplicate lists of materials provided by the MRDAC. 2. Place annotated bibliographies and more voluminous listings of materials on staff resource shelf.	All staff members will know where to obtain multicultural materials which are free of racial bias.	Mr. Cochran Mrs. Morgan Mrs. Reno Mrs. Weinstock	Feb. 1983-June 1983

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
Provide professional training to work with pupils from diverse cultures.	1. Provide three workshops for Black, Asian and Hispanic Cultural Awareness during 1983-1984.	Increased awareness of 4 major cultural groups in our school.	Multicultural Committee and outside resource/cultural groups	Sept. 1983- June 1984
Increase cultural membership in Parent Organization.	1. Increase efforts to involve other cultural groups in the Parent Organization by meeting with Board with personal invitations from Staff.	25% increase in minority participation in 1 year	Staff, Parent Club, Board	Sept. 1983- 1984

Statement of Concern: Teachers at South Junior are in need of professional training to work effectively with and/or to teach about people of diverse cultural backgrounds.

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
To provide in-service training for the faculty and to raise the awareness of the faculty and student body in regard to multicultural education.	1. Meet with Administrative Council (department chairmen) Feb. 1983	<u>Outcomes:</u> To more effectively teach about people of diverse cultural backgrounds. <u>Evaluative Criteria:</u> Re-administer the needs assessment survey to faculty.	Don Senti	Feb. 1983
	2. Meet with Standing Committee on Voluntary Desegregation Feb. 1983.		Don Senti	Feb. 1983
	3. Plan a major in-service activity.		Don Senti	Apr. 8, 1983 or May 6, 1983 (Curriculum workshop days)
	4. Guest speakers or an assembly for student body (if an appropriate one can be found).		Jere Hochman	Spring 1983
	Note: Tony Codianni was scheduled to meet with faculty 1/21/83. We cancelled due to a local tragedy.			

DISTRICT: Parkway SCHOOL: Parkway South Junior High School

Cont.

Statement of Concern: The teachers at South Junior feel that they do not have access to adequate resources for multicultural education.

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
To raise the faculty's awareness as to the location of materials available and to revise materials currently in use.	1. Publicize the location of materials that are available.	<u>Outcomes:</u> To more effectively teach about people of diverse cultural backgrounds.	Don Senti	Feb.-June '83
	2. Reproduce key articles for staff.	<u>Evaluative Criteria:</u> Re-administer the needs assessment survey to faculty.	Don Senti	Weekly Feb.-June '83
	3. Raise awareness of inappropriateness of some materials currently used by reproducing bad examples.		Don Senti	As found Spring '83
	4. Prepare and/or revise lessons or units in unified studies (English and social studies) in a paid summer workshop.		Jerry Benner Mary Steffens Rhonda Coleman	June and/or August '83

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
<u>NEED: Parent/Community Relations</u> To seek resources and assistance from the community in developing multicultural education activities <u>OBJECTIVE: Community Resources/Volunteer Program</u> To organize a file of community resources and volunteers for the purpose of providing multicultural education activities.	1. Poll community and parents for resources.	Develop questionnaire and send out. Develop application.	Committee	Jan. 3 - Jan. 31, 1983
	2. Orientation of volunteers.	Hold in-service meeting for volunteers.	Principal	Jan. 7 - Jan. 31, 1983
	3. Organize file of applications on resources.	Organize resource file by category.	Committee	Jan. 3 - Jan. 31, 1983
	4. Make available the resource listing to classroom teachers.	Compile application and list in categories for teacher usage.	Committee	Jan. 24 - Feb. 1983
	5. Explain volunteer program and usage to classroom teachers.	Hold in-service to explain and answer questions.	Committee	Jan. 24 - Feb. 1983

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
To make students feel relaxed about working and socializing with people from different cultural backgrounds.	1. Purchase toys and activity materials that help develop personal and social awareness in young children.	Students, grades K-2, will develop more positive self-images. Students can take pride in their cultural differences. Children will learn to respect and appreciate other ethnic groups.	Administration and total teaching staff (K-2)	Sept. 1983 On-going
	2. Plan field trips with schools composed of different ethnic backgrounds.	Students will be able and encouraged to verbalize their feelings and thoughts. Students in a less formal setting can communicate openly with one another. Students can compare their own ethnicity with others (seeing likenesses as well as differences).	Teachers Pairing/ Sharing	Sept. 1982 On-going
	3. Engage in Springboard to Learning Program (program designed to familiarize us with other ethnic groups).	Children will be introduced to people of different ethnic backgrounds. Children will become familiar with language of different ethnic groups.	Administration, teachers, Springboard to Learning Program, Different Ethnic Teachers	Sept. 1983

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
To make familiar to teachers sources of multicultural materials which could be used in the classroom.	1. Familiarize the staff with publishers' guidelines and suggestions for eliminating racism and sexism.	Social structures in classroom can be changed as a result of role playing - adopting different methods. Children will be stimulated in an affective as well as cognitive manner. Duplicated materials from MRDAC will be put in staff hands. Distribute ethnic group listings to staff for study and knowledge.	Administration and Committee	Dec. 1982 On-going
	2. Have Librarian discuss materials available to staff.	Staff will be knowledgeable.	Administration and Committee	January 1983

Goal: To increase parental involvement in school activities (during the 1983-84 school year) that is representative of the different races, sexes and economic levels of the student population.

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
To find what barriers keep parents of different races, sexes and economic levels from involvement in school activities.	1. Faculty orientation for distribution of materials dealing with multicultural activities and discussion of action plan.		Team members	2/28/83
	2. Send letter to parents asking for participation in questionnaire which will follow.		Team members/ school staff	3/7/83
	3. Develop and distribute questionnaire.	Positive response of 70% of questionnaires distributed.	Team members/ school staff	3/14/83 through 3/18/83
	4. Analyze data received from returned questionnaires.		Team members/ school staff	3/21/83 through 3/25-83
To increase parental involvement in the parent organization and school activities that is representative of the student population.	1. Distribute note to students' parents asking for volunteers to serve as members of core group to help plan multicultural school activities for 1983-84 school year.	Return of at least 70% of questionnaires distributed.	Team members/ school staff	4/11/83 through 4/15/83
	2. Tabulate positive responses and determine if volunteers represent the student population of the school.	Positive response: Proceed to form committee. If not, classroom teachers will make appeals on individual basis.	Team members/ school staff	4/18/83 through 4/22/83

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
	3. Orientation for committee. Explain purpose and share results of first questionnaire.	Committee functioning	Team members	5/9/83
	4. Committee will plan and implement activities that will increase the parental involvement in school activities that is representative of the school student population.	Increased parental involvement	Committee	5/83 through 6/84

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
To involve the total school community of Metro High School in recognizing the contributions of many ethnic groups.	1. Celebrate Multi-Ethnic Day, February 7. a. Students and staff are encouraged to dress in costumes of many cultures. Prizes given for the best costume.	Percentage of participation will determine success of activity 3 prizes awarded for most authentic ethnic costume	Multi-ethnic Committee appointed by principal	Feb. 7, 1983 - Feb. 28, 1983
	2. Cafeteria staff prepares a different ethnic main dish for a week. a. Monday-Chinese-American b. Tuesday-Italian-American c. Wednesday-Thursday-Mexican-American d. Friday-English, fish & chips	Percentage of participation in lunchroom activity will determine success of activity.	Multi-ethnic Committee appointed by principal	Feb. 7, 1983- Feb. 28, 1983
	3. Art teacher will prepare: a. banner symbolizing Multi-Ethnic Day b. posters will be placed encouraging students to participate c. Table centerpieces will be placed on cafeteria tables			
	4. Students of various ethnic groups will participate in poetry, song and skits in a multicultural day on Feb. 28.			

DISTRICT: St. Louis - Area IV SCHOOL: Metro High School
 Cont.

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
	5. Multi-Ethnic Program will be given Feb. 28. Afro-American, Russian, Chinese-American, Hungarian-American and German-American groups will present songs, skits, instrumental solos and poetry readings. 6. Teachers will actively strive to incorporate many points of view in their lessons in addition to the usual teaching concepts. a. Drama teacher is presenting a series of one-act plays that will incorporate many ethnic groups. b. Foreign language will involve students in activities in a partnership program with Clayton High School that stresses the French customs and traditions in St. Louis and its sister city. c. Social studies teachers will teach a course in anthropology which stresses ethnicity of man. d. Oral Communication teacher will have students			

DISTRICT: St. Louis - Area IV SCHOOL: Metro High School
 Cont.

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
	examine various racial stereotypes through - Scrapbooks: evaluated and displayed by teachers - Oral reports by individual students - Surveys conducted by student group to examine stereotypes and sexism as found on TV including: woman's role, man's role. Students prepare charts to illustrate results of survey.			

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
To investigate the academic groupings and their racial proportions in comparison to the racial proportion of the student body.	1. Gather data/statistics. 2. Investigate standardized test scores, existing reading groups, special reading, math, and challenge classes.	1. More awareness 2. Facts 3. Better understanding of what we may need or not need.	Committee and Staff	Jan. 24, 1983 to by the start of next school year
To involve more parents in school activities.	1. Plan a parent Ed. Night. 2. Involve students in activities. 3. Publicize through students media, mailings, phone calls.	1. More parent involvement. 2. Attendance of 80% of targeted parents (targeted parents would be those of students scoring below 40th percentile on CAT tests, underachievers, and/or parents of students identified as those having behavior/learning problems).	Principal, teachers, counselor, reading specialists, special resource teachers, and students	Jan. 24, 1983-ongoing

DISTRICT: Webster Groves

SCHOOL: Edgar Road School

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
Provide information to staff regarding the availability of multicultural educational materials and the evaluation of curriculum materials.	1. Ordered materials from MRSDAC for library and staff.			12/15/82 - 1/4/83
School-wide project to encourage pupils and teachers to appreciate our diversified cultural heritage.	Teachers may select to: 1. Construct a family tree, tracing one's roots as far back as possible. When did one's family first come to the U.S.A? 2. Study one's own cultural and ethnic heritage and write a report on it. 3. Select an interesting person from one's family tree and write about him/her: what country she/he came from, customs, and accomplishments. Photographs, documents and letter would enhance this (copies may be xeroxed at the school so family information could be included. 4. Pick one person from one's own cultural ethnic background whom is admired. Write about that person's contributions to society and why he/she is a hero/heroine. 5. Other projects one's family would find interesting on this topic will be acceptable. Perhaps the family has had favorite stories passed from one generation to another, recipes from the mother country, collections of art and/or music which could be shared in some way, or memories of the courage and determination of an ancestor who came to the U.S. Any information pertinent to the uniqueness of one's family would be applicable.		Teachers and students	1/24/83- 2/25/83

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
Emphasize multicultural education and make access to information easier.	1. School librarian will collect a unit of material and make it available during the month of March.		Librarian	3/1/83- 3/31/83

DISTRICT: Wellston

SCHOOL: Central Elementary

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
To incorporate programs and activities for the objective study of the four main ethnic groups in the St. Louis area in a way that will be relevant to the needs of the students. To improve students' self-images and awareness through an appreciation of their own cultural heritage	1. Afro-American History Month - Various programs on Afro-American history - Assemblies presented by different grade levels - Who's Who Contest: using daily quizzes in each classroom - Upper-grade Black History Tournament - Drama Club Program - Art Contest; projects dealing with Black culture - Problem Solving: studying problems Black Americans have experienced (Dred Scott decision, 3/5 compromise, etc.).		Teachers, Students	Feb. 1983
	2. Mexican-American Month - Hallway displays: dress, housing, religion, education, foods, holidays, vocabulary - Assembly: skits, dances, famous people - Problem Solving: Alamo Conflict		Teachers, Students	Mar., 1983

ACTION PLAN

SPECIFIC OBJECTIVES	ACTIVITY/STRATEGY (IES)	PROJECTED OUTCOMES OR EVALUATIVE CRITERIA	RESPONSIBLE AGENT(S)	DATES TO BE STARTED AND COMPLETED
	3. German-American Month - Famous Germans: Science and inventions, philosophy, psychology, authors - Foods and Holidays - Education (comparison with American education)		Teachers, Students	April, 1983
	4. Italian-American Month - Famous people - Foods and holidays - Education - Religion - Native dress - Problem solving: solving problems faced by Italian immigrants - Exploring stereotypic attitudes about Italians (i.e. Mafia)		Teachers, Students	May, 1983
	5. Outdoor or Indoor Fair - activities involving all four ethnic groups		All teachers, staff, students	June, 1983

EVALUATION

Seminar participants evaluated each seminar to provide information on workshop effectiveness and to identify any modifications in seminar content, format and delivery which would strengthen the seminar series. Each participant was asked to complete an optically scannable evaluation questionnaire at the end of each seminar. The evaluation instrument included the fourteen assessment criteria found in Table I and Table II. Participant agreements with these evaluative statements are found in Table I for each of the seminars. Generally, participant evaluation became increasingly more positive as the seminar series progressed. The lower initial evaluation probably resulted because several of the participants felt unsure about the topic and the topic's desegregation implications in their personal jobs.

Table II reports participant responses to the combined seminar series. Results such as the following illustrate the success of the seminar series:

1. Before attending the seminar series, 36.5 percent of the participants reported that they had doubts about the relevancy of the seminar topic to them. However, after attending the seminar series, 97.7 percent of the participants reported that they more fully understood the importance of the topic to their schools and school districts.
2. 92.0 percent of the participants plan to use the information presented in this seminar series in their school districts.
3. 98.0 percent of the participants thought most of the scheduled seminar activities made good use of the time available.
4. 91.2 percent of the participants thought the workshop objectives were stated very clearly.
5. 95.3 percent of the participants thought most seminar personnel (speakers, presenters and resource persons) provided the kind of

information, expertise, creativity and communication skills expected.

6. 90.7 percent of the participants thought most sessions offered stimulating or new material.
7. 95.4 percent of the participants considered their attendance at the seminar series as time well spent.

In addition, participants were asked to respond to two open-ended questions concerning educational changes that are planned and assistance needed to implement these changes as a result of this seminar series. The participant responses to these questions offer significant insights to the effectiveness of the seminar series and the willingness of participants to implement positive changes in educational practices.

- The following are participant responses for each seminar:

GIVEN THE INFORMATION PRESENTED IN THIS SEMINAR, WHAT SPECIFIC CHANGES DO YOU PLAN TO INITIATE IN YOUR SCHOOL OR SCHOOL DISTRICT?

Seminar I

- Use the needs assessment in my building.
- I plan to use more materials about various cultural and ethnic groups in the St. Louis area.
- Be more aware of how I present multicultural and nonsexist information
- Assess practices at my school to see if we practice race and sex discrimination.
- I am not at liberty to make changes.
- Deal more openly with students of different ethnic groups. Become aware of own ethnic background.
- Work with staff to develop awareness of meaning of multicultural education.
- I can only take information back. I have no control over follow through other than in my own room with my own group of children. Certainly I will incorporate what I can.
- I plan to do the assessment to determine a plan of action.
- I plan to be more careful with the vocabulary I use in the classroom.
- I'm not ready for this yet - maybe after the questionnaire.

- I am beginning to focus on new issues. I have no plan for action at this time.
- I would like information on how to deal with "problems" that arise within ethnic groups.

Seminar II

- I will make a more conscientious effort to dispel myths about ethnic prejudices.
- More student awareness of multicultures and attempt to interest other teachers in multicultures.
- I would like to incorporate a more comprehensive unit involving all ethnic backgrounds.
- Try to educate students and staff on multicultural education.
- We plan to incorporate multicultural information in our curriculum, as well as plan a special event to stress other cultures.
- Multicultural staff development to increase awareness.
- Many more multicultural activities involving the school and community; different teaching techniques and scope of information.
- I will make an effort to vary the levels of multicultural content in my classroom instruction.
- Look for multicultural opportunities in the classroom.
- More empathy to minorities other than Blacks and take more time to do the multiethnic activities.
- Make an effort to involve more people in school activities.
- To help other teachers, parents and children be more aware of cultures and ideas from other countries and ethnic groups.
- Implement a mini introduction of multicultural education to my team members as an interdisciplinary unit.

Seminar III

- Increase awareness of multicultural education materials and appropriate use within my classroom.
- I will encourage more activities which will heighten multicultural awareness.
- Plan ways for staff to become more aware of the need to refrain from racial and sexist remarks.
- Plan a multicultural activity at least monthly in my class.
- A stronger multicultural awareness, respect and equity between and among all cultures present.
- Try to help the slower kids more than I presently do. Use and reinforce more often.
- A review of the materials we use.

- Try to promote more interest in multicultural education among teachers.
- Try to get my colleagues more interested. But first I have to convince my fellow teachers.
- I plan to foster more positive social relationships among my charges.
- Develop a richer program by infusing multicultural education into our curriculum.
- More parent, community and teacher involvement.
- Hopefully influence co-workers of a conscious need to address multicultural education. Use praise more with underachievers. Attempt to set up workshop with staff.
- I am going to try and pass on some information I have learned.
- Implement the "action plan" for school. Modify the curriculum.
- Enhance the self-concept of all ethnic groups. Talk about the philosophy of multicultural education.
- Observe holidays of other cultures.
- Try to treat my kids more equally in terms of time.
- I plan to use some of the materials in future faculty meetings to enhance multicultural education.
- I plan to be aware of other cultures and try to use some ideas in my classroom.
- I plan to implement multicultural education into my daily curriculum.
- I realized (again) that the "normal", "middle" group needs just as much attention as the extremes.
- Workshops with specialists able to address sexism and subtle racism.
- To involve more of the parents in the school and their children's education.
- Make people more aware of needs for multicultural studies.
- Help make "multicultural" a classroom term.
- I plan to encourage and initiate more learning situations for the students in the area of cultural awareness among different ethnic groups.
- Elimination of all cultural slurs. Appreciation of individual for his/her heritage.
- I plan to volunteer initiating the multicultural ideas and strategies to faculty members and share my resources with them.
- We plan to put more emphasis on the study of various ethnic groups. I will try to treat children of various abilities more equally. I will have expectations for all children!
- I plan to be more assertive about my own feeling about racial jokes and slurs.

WHAT FOLLOW-UP ASSISTANCE WILL YOU NEED TO IMPLEMENT THESE CHANGES AND PLANS?

Seminar I

- Think we can do it with instructions provided.
- Resources, methods.
- Resource materials, speakers and hands-on materials.
- Perhaps resource people to come to building and conduct a workshop.
- Administrative support.
- Need resource material.
- Convince me it is important. It seems like too much!

Seminar II

- Films and other materials.
- Materials and time.
- The use of resource materials.
- Resource people. Films.
- Community resource persons.
- Films, posters, etc. will be needed as I try to implement the changes.
- May need resource people to come to my building.
- Resource materials such as films, books, etc. Read more.
- Time.
- More information on science, math, reading, language arts and social studies in multicultural education.

Seminar III

- Resource persons and materials.
- Will be calling on Midwest Center for assistance.
- Rather than assume what the needs are, why not ascertain specific needs of a district and "teach" to those specific needs.
- I would like an assessment of my district in recruitment of minority personnel, especially at the administrative level.
- Knowing that MRDAC is available to assist with strong facilitators and workshop leaders like those that lead this seminar.
- Try to help our staff with some sort of program.
- Materials - perhaps workshop for faculty.
- More workshops, particularly on effective schooling and/or learning styles. Also a session on multicultural education (awareness raising activity).

- Films.
- Like to see my district plan a workshop for teacher orientation.
- Provide films, publications and examples of successful programs actually in operation.
- A workshop for teachers who have not had to deal with children and parents of different races, sexes or economic backgrounds.
- Films. Speakers. Books.
- Money for retreat and presentations at retreat.
- Continued support from MRDAC.
- I would like to attend a follow-up workshop, either late spring or early fall.
- Resource films, reading materials and some guest speakers.
- The assistance of the Midwest Center and the resource materials that were provided.
- In-service sessions should be set up on an ongoing basis throughout school year and the Midwest Center's resources people should be utilized.
- Please stop emphasizing Black - this is supposed to be multicultural.
- We need a representative from the Midwest Race Desegregation Assistance Center to make contact with us after about six months to ascertain whether or not we followed through on the concerns that were listed.
- Resource materials.
- I will need films and various class activities to implement this process.
- Workshop directors and materials.
- I believe I have enough information and resource at hand. Thanks to all of you.
- We will need to have a workshop to help others on our staff understand multicultural education.

Based upon these responses, follow-up support from the sponsoring districts involved and the Midwest Race Desegregation Assistance Center are recommended. Building level training and support may be the key to effective implementation.

TABLE I

MULTICULTURAL EDUCATION SEMINAR
PARTICIPANT AGREEMENT TO EVALUATION STATEMENTS
CONCERNING THE EFFECTIVENESS OF EACH SEMINAR

EVALUATION STATEMENT	AGREE		
	Seminar I	Seminar II	Seminar III
1. Before attending this workshop, I had doubts about the relevancy of the workshop topic(s) to me.	36.5%	44.2%	42.2%
2. The information presented in the workshop will not be very useful in my role as a school professional or community supporter.	17.3%	15.4%	11.1%
3. The workshop objectives were timely and of importance to my school district.	84.6%	92.3%	88.9%
4. I plan to use the information presented in this workshop in my school district.	82.7%	96.1%	97.8%
5. This workshop should be held again with the same objectives for colleagues in my district and for other districts who were unable to attend.	75.0%	92.3%	95.6%
6. Most of the scheduled workshop activities made good use of the time available.	94.1%	100.0%	100.0%
7. The workshop objectives were not stated very clearly.	9.6%	4.0%	4.6%
8. My questions and concerns were dealt with satisfactorily.	80.4%	88.5%	90.9%
9. Most workshop personnel (speakers, presenters and resource persons) provided the kind of information, expertise, creativity and communication skills expected by me as a participant.	94.2%	94.2%	97.8%
10. Most sessions did not offer stimulating or new material.	7.7%	7.7%	2.2%
11. After attending this workshop, I more fully understand the importance of the topic(s) to my school and school district.	86.5%	94.2%	97.7%
12. I had a chance to deal with professional concerns or interests which I previously had not addressed.	67.3%	82.7%	82.2%
13. The workshop objectives were met to a high degree.	86.5%	94.2%	93.3%
14. I consider my attendance at this workshop as time well spent.	92.3%	98.1%	95.6%

COMBINED PARTICIPANT RESPONSES TO EVALUATION STATEMENT
CONCERNING OVERALL REACTION TO THE
MULTICULTURAL EDUCATION SEMINAR SERIES

STATEMENT	AGREE	NEUTRAL	DISAGREE
1. Before attending this workshop, I had doubts about the relevancy of the workshop topic(s) to me.	40.7%	14.0%	45.3%
2. The information presented in the workshop will not be very useful in my role as a school professional or community supporter.	14.7%	2.6%	82.7%
3. The workshop objectives were timely and of importance to my school district.	88.7%	3.3%	8.0%
4. I plan to use the information presented in this workshop in my school district.	92.0%	5.4%	2.6%
5. This workshop should be held again with the same objectives for colleagues in my district and for other districts who were unable to attend.	87.3%	8.7%	4.0%
6. Most of the scheduled workshop activities made good use of the time available.	98.0%	.7%	1.3%
7. The workshop objectives were not stated very clearly.	6.1%	2.7%	91.2%
8. My questions and concerns were dealt with satisfactorily.	86.5%	8.8%	4.7%
9. Most workshop personnel (speakers, presenters and resource persons) provided the kind of information, expertise, creativity and communication skills expected by me as a participant.	95.3%	2.0%	2.7%
10. Most sessions did not offer stimulating or new material.	6.0%	3.3%	90.7%
11. After attending this workshop, I more fully understand the importance of the topic(s) to my school and school district.	92.6%	4.0%	3.4%
12. I had a chance to deal with professional concerns or interests which I previously had not addressed.	77.3%	10.7%	12.0%
13. The workshop objectives were met to a high degree.	91.4%	5.3%	3.3%
14. I consider my attendance at this workshop as time well spent.	95.4%	3.3%	1.3%

APPENDIX A
List of Participants

MULTICULTURAL EDUCATION SEMINARS

<u>Districts</u>	<u>School Selected</u>	<u>Principal</u>	<u>Team Member</u>
Affton 8701 Mackenzie Rd.; 63123 (Donald Kuhn/Gay Thompson) 631-8770	Mesnier Elementary 6930 Weber Road St. Louis, MO 63123 849-5566	Robert Mengersen	1. Lillian Braun 2. Mary Ann Siegel 3. Lou Moorman Ken Peterson* - Coordinator
Kirkwood 1110 S. Glenwood Lane; 63122 (Vern Beckmann) 966-5700	Westchester Elementary 1416 Woodgate Kirkwood, MO 63122 966-5700	*Larry Combs	1. Erma Reid 2. Evelyn Terrall 3. Judy Cockrell
Lindbergh 4900 S. Lindbergh Blvd.; 63126 (Mary Clyburn) 842-3800	Crestwood Elementary 1020 S. Sappington Road St. Louis, MO 63126 962-0235	*Glenn Koehrer	1. Karen Williams 2. Karen Bellville 3. Jerry Snyder
Maplewood 7539 Manchester Rd.; 63143 (Jerry Elliott) 644-4400	Maplewood-Richmond Heights High 7539 Manchester Rd. Maplewood, MO 63143 644-4400	Paul Cochran	1. Gloria Reno* 2. Mary Morgan* 3. Jean Weinstock
Normandy 7837 Natural Bridge Rd.; 63121 (Basil Hunt) 679-7700	Bel-Nor Elementary School 3101 Nordic St. Louis, MO 63121 679-7720	*Ruth A. Brown	1. Barbara Mosley/ Seretha Curry 2. Larry Brinker 3. Sandra Baldwin
Parkway 455 N. Woods Mill Rd. Chesterfield, MO 63017 (E. R. Edmunds/Michael Silver) 851-8100	Parkway South Junior H. S. 760 Woods Mill Road Manchester, MO 63011 227-0382	*Donald M. Senti	1. Jim Piper 2. Jerry Benner 3. Sandye Muncy
Pattonville 115 Harding Ave. Maryland Heights, MO 63043 (Donn Gresso) 739-5000	Carrollton Elementary 3936 Celburne Lane Bridgeton, MO 63044 739-1112	*Deborah Hines	1. Clare Freebourn 2. Jane Windish 3. Zuline Simpson

MULTICULTURAL EDUCATION SEMINARS

<u>Districts</u>	<u>School Selected</u>	<u>Principal</u>	<u>Team Member</u>
Ritenour 2420 Woodson Rd.; 63114 (Gerry Sandweiss) 429-3500	Hoeh Middle School 3312 Ashby Rd. St. Ann, MO 63074 429-3500	Jim Wagenknecht	1. Jlo Hillmann 2. Theresa Smotherman* 3. Carolyn Wilson
St. Louis - Area I 5234 Wells; 63113 (Rufus Young/Sue Durns) 361-6358	Mitchell School 955 Arcade St. Louis, MO 63112 367-0930	*Sam Schaffer	1. Jacqueline Harris 2. Martha Christmas 3. Minnie Strozler
St. Louis - Area II 1517 S. Theresa; 63104 (Julius Dix) 865-4550	Sigel School 2050 Allen St. Louis, MO 63104 771-0010	*Ed Lawler	1. Hazel Mallory 2. Bridget Maine 3. Bettie Williams
St. Louis - Area IV 721 Pendleton; 63106 (Anne Price/Eloise Fay) 535-3874	Metro High School 5017 Washington St. Louis, MO 63108 367-5210	*Betty Wheeler	1. Tom Morgan 2. Lyn Nocola 3. Heloise Mayer
University City 725 Kingsland Ave.; 63130 (Melvin Hines/Gary Dwyer) 993-5700	Jackson Park 7400 Balson Ave. St. Louis, MO 63130 727-1070	*Deborah Holmes	1. Callie Hartsfield 2. Mary Gaines 3. Linda Green
Webster Groves 16 Selma Ave.; 63119 (Max Wolfrum) 961-1233	Edgar Road Elementary 1131 Edgar Road Webster Groves, MO 961-1233	*Ray Miller	1. Verlaine Hinson 2. Mary Miller 3. Carole Timmons
Wellston 6574 St. Louis Ave.; 63121 (Savannah Miller-Young) 383-2090: Ext. 25	Central Elementary 6238 Ella Ave. St. Louis, MO 63133 383-2090	*Terrell Wayne	1. Elaine Sanders 2. Judith Johnson 3. Annie Todd

APPENDIX B

Planning Meeting: Agenda, Materials

MULTICULTURAL EDUCATION: CONTENT, MATERIALS, STRATEGIES AND BEHAVIORS

Co-sponsors: Midwest Race Desegregation Assistance Center
Kansas State University, Manhattan, KS

Missouri State Department of Education
Title IV Technical Assistance Unit

Planning Meeting
September 23, 1982
Forest Park Hotel
5:30 - 7:00



Objectives:

- to involve participants in planning the three multicultural seminars;
- to identify specific dates, times and locations of the three seminars, and;
- to provide an overview of the three seminars and clarify the tasks to be completed.

AGENDA

- 5:30 - 5:45 Overview: At this time the coordinator will overview the seminars on multicultural education.
- 5:34 - 6:15 Multicultural Education: Content, Materials, Strategies and Behaviors: The presenters will overview the program, the objectives and tasks to be accomplished between seminars.
- 6:15 - 6:30 Date Selection: District representatives will select the dates of the seminars in October, November and December.
- 6:30 - 7:00 Follow-Up: Tasks to be completed before the first seminar will be discussed.

Participants

Anthony V. Codianni, Multicultural Curriculum Specialist - Midwest Race Desegregation Assistance Center

Connie Earhart, Assistant Director - Midwest Race Desegregation Assistance Center

Linda Wyatt, Director - Title IV Technical Assistance Unit, Missouri State Department of Education

15 representatives from the districts of Affton, Ferguson/Florissant, Kirkwood, Lindbergh, Maplewood, Normandy, Parkway, Pattonville, Ritenour, St. Louis, University City, Webster Groves and Wellston.

MULTICULTURAL EDUCATION: CONTENT, MATERIALS, STRATEGIES AND BEHAVIORS

Midwest Race Desegregation
Assistance Center
Kansas State University, Manhattan, KS

Missouri State Department of Education
Title IV, Technical Assistance Unit

RATIONALE:

The Midwest Race Desegregation Assistance Center conducted a needs assessment with the St. Louis city and county school districts in May, 1982. County districts included Brentwood, Clayton, Ferguson/Florissant, Jennings, Kirkwood, Maplewood, Normandy, Pattonville, Ritenour, University City and Webster Groves. This needs assessment identified areas of concern for which potential services would be offered. Among the top ten most frequently identified concerns multicultural education issues appeared three times. These statements included:

- the development of multicultural teaching behaviors;
- the obtaining of multicultural classroom materials; and
- the training of staff in multicultural teaching strategies.

One hundred percent (100%) of the districts surveyed cited one or more of the above multicultural areas within their top three concerns. Therefore, the Midwest Race Desegregation Assistance Center in conjunction with the Title IV, Technical Assistance Unit of the Missouri State Department of Education will conduct a series of seminars entitled "Multicultural Education: Content, Materials, Strategies and Behaviors" for building teams in the above mentioned districts as well as for teams in Affton, Parkway, Lindbergh, Ladue and Wellston.

WHY THE NEED FOR MULTICULTURAL EDUCATION

It is important that all the students in the district, see themselves reflected in their curriculum regardless of their race, ethnicity or cultural background. Students who often feel alienated from the educational process may soon question their own worth. It is also important that teachers, students and parents become aware of the differences between and within groups--a beginning step in reducing racial isolation and conflict and a positive step toward racial harmony. It is important that students see the contributions and perspectives of other races and cultural groups on a systematic basis in the curriculum. Students who are not exposed to other groups often develop an inflated sense of group superiority which can lead to patronizing attitudes. Therefore, the school curriculum plays an important role in developing healthy intergroup and interpersonal attitudes and relations and contributes to positive desegregation. If one looks at our contemporary world, it is clear that the ability to positively interact with others is important.

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The multicultural curriculum can help students and teachers develop an awareness and understanding of individuals from diverse groups. Persons who cannot communicate and interact effectively in the social and work environments with members of diverse racial and cultural groups are truly disadvantaged.

GOALS AND OBJECTIVES:

In providing this seminar series, three major goals have been identified. These are to: (1)-provide direct assistance to address identified district needs, (2)-provide an opportunity to train district staff in various aspects of multicultural education, and (3)-provide interdistrict interaction to encourage and support voluntary metropolitan desegregation in the St. Louis area.

To accomplish these goals, the following objectives have been identified and at the conclusion of the three, five-hour sessions each team will be better able to:

- define multicultural education;
- develop a rationale for the importance of multicultural education;
- discuss the importance of various components of multicultural education (i.e. interaction, learning environment, instructional strategies and materials);
- identify strategies which may be used to promote a multicultural environment;
- obtain resources which contain strategies, techniques and information for understanding and promoting a multicultural approach to education; and
- incorporate multicultural content, strategies and behaviors into classroom practices.

SEMINAR DESCRIPTION & PARTICIPANT SELECTION

Each district will identify a building team to participate in the seminar series. This team will consist of the principal and three classroom teachers. Consideration should be given to race and sex diversity in determining the team's composition.

A planning meeting with a team representative will be conducted in September and the seminars will be held in October, November and December. Tasks will be assigned between seminar sessions to help the participants internalize and institutionalize the concepts and skills learned during the training seminars. Each team will develop an action plan which includes the infusion of multicultural content, strategies and behaviors into building practices and procedures.

The Title IV Unit of the Missouri State Department of Education will provide substitute pay for three persons per team. The seminar sessions will be conducted in five-hour blocks during the school time. The Midwest Race Desegregation Assistance Center staff will conduct the training seminars and provide the materials for each session.

Cosponsors: Midwest Race Desegregation Assistance Center
Kansas State University, Manhattan, Kansas

Missouri State Department of Education
Title IV, Technical Assistance Unit

Seminar I:

Objectives: At the conclusion of the seminar the participants will be better able to:

- define multicultural education;
- develop a rationale for the importance of a multicultural education;
- identify goals, objectives and competencies of a multicultural education, and;
- assess their schools' multicultural learning environment.

Agenda

9:00 - 9:15	Overview of Day's Activities
	Defining Multicultural education and Developing a Rationale for Multicultural Education: A Simulation
12:00 - 1:00	Lunch
1:00 - 2:00	Identifying goals, objectives and competencies necessary to facilitate multicultural education (small group activity)
2:00 - 2:45	Assessing your school for multicultural education
2:45 - 3:00	Evaluation

TASKS TO BE COMPLETED BETWEEN SEMINARS I AND II

- Using the Midwest Center's Multicultural Needs Assessment Instrument, each team will conduct a survey of its school to identify potential strengths and weaknesses related to multicultural education. The results of this survey will be used as a guide in developing strategies to enhance multicultural education in each building.
- Read article on "Characteristics of an Effective Pluralistic Teacher" by James A. Banks.



Seminar II

Objectives:

At the conclusion of this seminar the participants will be better able to

- obtain resources which contain strategies, techniques and information for understanding and promoting a multicultural approach;
- identify similarities and differences within and among various cultural groups (i.e. Blacks, Hispanics, Native Americans, Asians), and;
- assess their interaction with students from diverse backgrounds.

Agenda

9:00 - 9:15	Overview of Day's Activities
9:15 - 10:00	Sharing needs assessment data on multicultural education
10:00 - 10:30	Conducting an ethnic survey of Metropolitan St. Louis
10:30 - 10:45	Break
10:45 - 11:30	Developing Ethnic Literacy: Panel of Presenters
11:30 - 12:30	Lunch
12:30 - 1:00	Questions and Answers
1:00 - 2:00	Utilizing Resources and Materials for Multicultural Education
2:00 - 2:45	Promoting Community, School and Classroom Interactions for Multicultural Education
2:45 - 3:00	Evaluation

TASKS TO BE COMPLETED BETWEEN SEMINARS II AND III

- Conduct personal interactions analysis with targeted students
- Develop a bulletin board on a Multicultural Concept, Facts and Problems
- Read "Changing Conceptions of Multicultural Education" by Geneva Gay

Seminar III

- Objectives: At the conclusion of this seminar the participants will be better able to:
- identify components for developing a multi-cultural curriculum;
 - identify and practice the principles of instructional supervision, and;
 - develop an action plan to incorporate multicultural education throughout their school buildings.

Agenda

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| 9:00 - 9:15 | Overview of Day's Activities |
| 9:15 - 12:00 | Planning and Developing Multicultural Curriculum |
| 12:00 - 1:00 | Lunch |
| 1:00 - 2:00 | Identifying the Principles of Instructional Supervision |
| 2:00 - 2:45 | Developing an action plan |
| 2:45 - 3:00 | Evaluation |

TASK:

- Using the action plan developed, the team will implement the activities to infuse and incorporate multicultural education in each of their buildings.

Multicultural Education: What's It All About?

Bob H. Suzuki

Let me say at the outset that I have found the task of developing a sound conception of multicultural education far more difficult than I initially expected it would be. One must deal with many complex, often perplexing and even profound issues. The difficulties inherent in dealing with these issues, I think, may account for the proliferation in the past few years of many, widely-differing conceptualizations of multiculturalism in some very superficial ways, e.g., poses and priorities.

Consequently, many educators view multicultural education as ill-defined, lacking in substance and just another educational fad that will soon fade away, particularly if it's disparaged or simply ignored. Moreover, the current confused state of the field has often led well-intentioned educators to promote multiculturalism in some very superficial ways; e.g., by simply celebrating ethnicity by highlighting ethnic foods, holidays, and role models. Unfortunately, I don't think that such approaches can contribute much to improving schools in the ways envisioned by some of the more serious, committed advocates of multicultural education. In fact, in some instances, they may be doing more harm than good.

At the same time, let me make it clear that I'm not advocating the development of a single, unifying conceptualization of multicultural education. Since multicultural education rather explicitly promotes values, which vary from person to person and from group to group, and since its specific form may depend on the particular socio-historical context to which it is applied, I believe that such a unifying conceptualization would be neither possible nor desirable. I think, however, that any useful conceptual framework should delineate the basic premises and long-term goals of multicultural education, be able to satisfactorily answer the many serious criticisms leveled against it, and help educators effectively implement multicultural education toward the achievement

of its long-term goals. In my opinion, most of the existing conceptualizations of multicultural education do not adequately meet all of these requirements. Although the framework I'll be presenting is only a tentative formulation which will undoubtedly undergo further change, I hope it succeeds in meeting these requirements to a substantial degree.

Before presenting this framework, in order to provide the necessary background for comprehending it, I wish to do the following: (1) review the historical background to the development of multicultural education, and (2) reexamine the concept of cultural pluralism as it is usually applied to multi-cultural education.

Historical Antecedents

The historical antecedents to multicultural education are usually traced back to the period around the turn of the century when the massive immigration from Eastern and Southern Europe was taking place. It has been estimated that around 30 to 40 million people entered this country between 1880 and 1920, and that the total population more than doubled during this period from approximately 50 million to over 100 million. This massive influx of humanity, called the largest human migration in the history of the world, was accompanied by industrialization, urbanization, and the rise of large-scale corporations. These developments, in turn, created severe social problems, including overcrowded urban ghettos, increasing crime and political corruption, violent labor conflicts, and growing discontent among the working-class poor.

In the face of such problems, the flood of immigrants was viewed with great alarm by the dominant, native-born WASP group and triggered the reactionary nativist movement which reached its height during and after the First World War. This movement was directed primarily at white ethnic

groups of Eastern and Southern European origins, particularly the Poles, Italians, Greeks and Slavs (the groups that Slavic writer Michael Novak self-deprecatingly refers to by the acronym, "PIGS"). It resulted in widespread violence against these groups, including several lynchings. The Ku Klux Klan, in fact, directed much of its efforts during the 1920's to terrorist activities against these groups.

Nativism was aided and abetted by the Americanization movement, which had as its major goal the assimilation of the millions of new immigrants into the mainstream of American society. The public schools played a major role in this movement through their intensive efforts to "Americanize" the children of the immigrants. They imposed a strongly Anglo-centric curriculum on these children, punished them for using their mother tongues, and denigrated the cultural traditions and values of their parents.

This was also the period when IQ testing was started on a massive scale, particularly during World War I when almost two million military draftees were subjected to the test. Based on the results of this testing, it was claimed that white ethnics of Eastern and Southern European origins were genetically inferior in intelligence since their IQ scores were 10 to 15 points below that of native-born WASPs. (Doesn't this sound familiar!) These findings were later used to argue for the passage of the National Origins Quota Act of 1924, which severely restricted further immigration from Eastern and Southern European countries on the basis that people from these countries were of inferior racial composition. The law also completely halted further immigration from Asia.

In any event, as a result of the nativist and Americanization movements, millions of white ethnics were forcibly and traumatically acculturated into the American mainstream. The almost total obliteration of the cultural identities of these groups, which are only now being painfully revived, testifies to the brutal effectiveness of these movements.

Only a few people raised their voices in protest against the unreasonable demand for complete assimilation imposed on the new immigrants. One of them was the philosopher Horace Kallen, who was the first to articulate the philosophy of cultural pluralism and argued for it as an alternative to Anglo-conformity. While he assumed that some assimilation into a common mainstream American culture was inevitable, he contended that the preservation of the culture and communal life of the different ethnic groups in American society would enrich the common culture and help extend and strengthen democracy.

The protests of Kallen and other pluralists were ultimately overwhelmed by the powerful forces of Americanization and the burgeoning industrial corporate state. The new immigrants were seen as a grave threat to the developing social order, and, therefore, drastic measures were thought necessary to assimilate them as rapidly as possible. Consequently, Anglo-

conformity, often thinly disguised in the Melting Pot metaphor, became the dominant theme and has strongly influenced the shaping of our social institutions, particularly the schools, even to this day.

However, during the past decade, the philosophy of cultural pluralism has experienced a strong revival, largely as a result of the social upheavals of the 1960s. Up until the sixties, most social scientists seemed to accept the so-called "immigrant analogy" which viewed racial minorities as simply the last of the ethnic groups to migrate to the cities. They predicted that these minorities would follow the path of the white ethnic groups who had preceded them, and that they would also eventually assimilate and gain upward mobility. Thus, most Americans were quite unprepared for the outbreak of urban riots in the 1960's, and shocked by the militant, highly ethnically-conscious movements by blacks and other minorities that subsequently followed.

The ensuing conflicts in the field of education over such issues as school desegregation and community control forcefully called attention to the deplorable state of schooling for minority children and to the atrocious conditions and racist practices that prevailed in most urban inner-city schools. These conflicts also clearly revealed that the monocultural bias toward Anglo-conformity was pervasive in American schools, and was inflicting serious damage to the minds of minority children, leading to the demand by minority groups for ethnic studies as an alternative to the existing ethnocentric curriculum of the schools.

In the early 1970's, two other developments gave further impetus to the eventual development of multicultural education. One was what Michael Novak has called the "rise of the unmeltable ethnics"—the rising ethnic consciousness of those white ethnic groups, predominantly of working-class backgrounds, who had been subjected to the Americanization process described above. These groups began reacting against the condescending attitudes of many middle-class WASPs toward working-class white ethnics and to call for the establishment of white ethnic studies as a way of re-instilling ethnic pride.

The other development was the feminist movement, which began a concerted attack on sexism in American society. Many of the issues raised by the feminists, such as discrimination and low self-expectations, were similar in many respects to those raised earlier by minorities and white ethnic groups. In particular, in the field of education women began calling for the institution of women's studies and for the removal of sex-role stereotyping in the schools.

Some have characterized both the white-ethnic and women's movements as backlash reactions caused by their resentment toward the gains made by minority groups. While this charge may have some validity, I think it would be a mistake to view these movements simply in those terms. I believe that they have deeper causes and that there are important reasons for including the concerns of white ethnic groups and

women in the conceptualization of multicultural education. In any event, these groups must be credited for calling attention to the class-biased and sexist nature of American schools and for adding their voices to the growing demand for alternative and more pluralistic approaches to education.

The concept of multicultural education has evolved only in the past 6-8 years, primarily as a result of some convergence in these various movements among the minorities, white ethnics, and women. This convergence has occurred partly because of the recognition that all the groups involved were basically seeking the same ultimate goal—a more democratic society in which there would be much greater equality in all spheres of life. It has also occurred because of the growing realization that the persistent problems of racism, sexism, and inequality in education could not be understood by simply studying each of the victimized groups in isolation. These problems, many people realized, could only be understood by studying *all* groups in society—minorities, white ethnics, women and perhaps most importantly, the dominant WASPs—and by viewing the problems as related phenomena that are ultimately rooted in the social structure of the entire nation. Thus, viewed from this perspective, multicultural education is seen to be of relevance to all students, regardless of ethnic backgrounds. In fact, in some respects, the need for multicultural education is probably greater in schools with homogeneous student populations than in those with multiethnic populations.

Re-examining the Concept of Cultural Pluralism

The philosophy of cultural pluralism is usually taken to be the fundamental basis for multicultural education; in fact, multicultural education has been defined as the institutionalization of the philosophy of cultural pluralism in the schools.

Most definitions of cultural pluralism generally in use in the field of multicultural education usually refer to a desirable goal, not an existent situation. For example, a widely-used definition formulated by the National Coalition for Cultural Pluralism states the following:

Cultural pluralism is a state of equal co-existence in a mutually supportive relationship within the boundaries or framework of one nation of people of diverse cultures, with significantly different patterns of belief, behavior, color, and in many cases with different languages. To achieve cultural pluralism, there must be unity with diversity. Each person must be aware of and secure in his own identity, and be willing to extend to others the same respect and rights that he expects to enjoy himself.

In other words, cultural pluralism envisions an ideal multiethnic society in which the various ethnic groups have mutual respect for each other, enjoy equal rights, and are able to preserve and foster their cultural traditions.

Unfortunately, such definitions have a number of limitations and inadequacies, which not only have left multicultural education quite vulnerable to its critics, but have also led to misguided notions about the goals of multicultural education. Therefore, let me delineate and discuss what I believe are the more serious limitations and inadequacies in these definitions.

First, these definitions imply that the culture of an ethnic group plays the central role in determining the group's relationship to the larger society and that the problems of racism, sexism and inequality—the major concerns that led to the development of multicultural education—will somehow be eliminated if the various ethnic subcultures are able to equally co-exist. This exclusive emphasis on culture has led some to pursue ethnicity almost for its own sake; and it has led others to believe that multicultural education consists merely of including ethnic content in the curriculum. In the meantime, the social realities of racism, sexism, and inequality are often overlooked or conveniently forgotten. The emphasis on culture also ignores sociological analyses which have shown that the development of an ethnic subculture is usually strongly influenced by historical forces, the social structure, and the position of the ethnic group in that structure. Ignoring such influences can lead to the mistaken and conservative view that ethnic subcultures are only rooted in the past and are static and unchanging.

Second, these definitions do not adequately convey the two-sided, dialectical nature of cultural pluralism. It is not enough to say that there will be unity with diversity. Critics have charged that the promotion of cultural pluralism will lead to unbridled ethnicity and intensify conflicts between ethnic groups. Such charges arise, I believe, because insufficient attention has been paid to the dialectic between the particular aspects of an ethnic subculture and the universal aspects of the larger common culture. To take an extreme example (cited by Harvard sociologist Orlando Patterson, an outspoken critic of cultural pluralism), suppose an ethnic subculture believed in human sacrifice as one of its religious practices. Now the question is: Would this practice be allowed by the larger society under a policy of cultural pluralism? I think the answer would clearly be no—particularly if they were sacrificing people outside their own ethnic group! They would undoubtedly be forced to conform to the society's universal prohibition against murder.

A less extreme but more controversial example is the issue of abortion. Is that murder or isn't it? Here we have a conflict over whether a value should be universal or pluralistic. Pluralistic societies are faced with many such questions and must decide them based on some theory of justice that weighs the rights of groups and individuals against the best interests of the society as a whole. Thus, I believe in a form of cultural pluralism that incorporates both universal and particularistic values. For example, I believe cultural pluralism must incorporate the universal values of equality, freedom, and democracy, as well as the par-

ticularistic values associated with the maintenance of cultural diversity. Unfortunately, this two-sided nature of cultural pluralism is rarely underlined and, as a consequence, it is often misunderstood as a license for runaway, laissez-faire ethnicity, rather than as a way of avoiding such ethnocentric behavior.

Third, these definitions seem to promote a cultural relativism according to which all aspects of every ethnic subculture are seen as worth maintaining and respecting. This type of cultural relativism can be and has been criticized on several grounds. For example, it can lead to the romanticization of an ethnic subculture, even to the extent that oppressive or exploitive elements of that subculture are accepted as enriching and respectful. As I mentioned earlier, ethnic subcultures are shaped by many influences which may produce both strengths and weaknesses. For minority groups, racial oppression has been a major influencing force and, in some cases, has produced distortions in cultural behavior patterns. A case in point are the Asian Americans, who have been characterized as quiet, nonassertive, passive, and conforming. While it is true that some of these characteristics may be traced to traditional Asian cultural behavior patterns, these patterns appear to have been significantly distorted by the effects of racial discrimination and in the context of American society can serve to keep Asian Americans in a subordinate position. Thus, in this and other cases, the concept of cultural pluralism, if misapplied, may result in perpetuating inequalities rather than eliminating them.

Finally, these definitions imply that the changes necessary to reach the desired state of cultural pluralism can be achieved within the context of the existing social structure. As I noted earlier, however, the social structure of a society can exert a strong influence on the development of a subculture. In this regard, I think it is significant that an increasing number of social analysts are coming to the conclusion that the social structures of most modern, industrialized societies are quite incompatible with the envisioned state of cultural pluralism. They believe, in fact, that the nature of technology, the huge impersonal bureaucracies, and the increasing centralization of power in these societies have severely intensified alienation as manifested by the growing sense of powerlessness and lack of meaning in life felt by more and more people. These forces have been exacerbated by the massification of culture, particularly through the schools and the media, which has led to a cultural homogenization that is threatening to obliterate all of our cultural identities. Moreover, racism, sexism, and inequality may be seen as symptomatic of both capitalist countries, such as the United States, and socialist countries, such as the Soviet Union, which are both characterized by hierarchical, centralized bureaucracies, and massified cultures. These societal forces would appear to be the deeper structural causes of the anger, dissatisfaction, and alienation exhibited by white ethnic groups and women, as well as by

minority groups. Thus, unless changes in attitudes, values, and human relationships are accompanied by fundamental structural changes, cultural pluralism will remain, in my opinion, only a utopian dream.

This, then, completes my critique of the concept of cultural pluralism. At this point, however, you would be justified in asking me what alternative concept I would propose. While I don't have the time here to elaborate on my ideas, let me at least share a few of my thoughts with you.

Let me begin by saying that while I would certainly not abandon the concept of cultural pluralism I would qualify and elaborate the concept in order to circumvent the limitations and inadequacies just discussed. In addition, I would develop a broader concept by going beyond culture and looking at alternative social structures that would be compatible with cultural pluralism. Although I am neither wise nor foolish enough to prescribe what the ideal pluralistic society should look like, I think I can at least outline some of its general features.

In my view, the development of an ideal society compatible with cultural pluralism would require the elimination of most of the centralized bureaucracies, large corporations, and over-congested urban centers, and their replacement by a decentralized system of self-governing communities. These communities would be equalitarian in nature and would be governed as participatory political and economic democracies in which everyone is assured of a decent standard of living, individual and group differences are respected, and the rights and freedoms of all individuals are guaranteed. Each of these communities would work out its own priorities and methods and develop a large degree of economic and technological self-sufficiency within the context of maintaining a sensible ecological balance. Finally, all these communities would cooperate with each other within a larger framework of regional, national, and international coordinating agencies.

Admittedly, this outline of the ideal pluralistic society is rather vague and general. Moreover, you're probably saying to yourself right about now: "So what! Why talk about such a utopian dream? Besides, what good is this vision of better society for the purposes of multicultural education?"

Well, in answer to the first question, let me say that the ideal pluralistic society I just described may possibly be an achievable dream, not an impossible one. In fact, I believe there are significant developments in this direction taking place even now. Some of these include the development of intermediate technology (such as alternative energy sources), community-based urban rehabilitation projects, the ecology movement, the establishment of collective land and housing trusts, and the growing interest in decentralized economic systems, to name only a few. Furthermore, there are certain critical global trends, such as the increasing scarcity in the world's resources, rising population, and the growing demand

for a new international economic order by the Third World, that may ultimately have a much larger impact in pushing us toward such a society. This is not to say that the ideal pluralistic society will be realized in a few short years, or even in our lifetimes. There is, however, a significant trend in that direction, which makes me hopeful that such a society may be an achievable goal toward which we may at least aspire.

Which brings me to the second question: What good is this vision of a better society for the purposes of multicultural education? Perhaps John Dewey provided the answer when he stated that the conception of education as a social process and function has no definite meaning until we define the kind of society we have in mind. I.e., until we have defined our vision of an achievable better society. Dewey believed that students should be prepared not for a defective existing society, but for an ideal society in which the highest human ideals are achievable and toward which their aspirations could be directed. It is from this perspective that I'd like to present my conceptual framework for multicultural education.

A Conceptual Framework For Multicultural Education

The conceptual framework I will present consists of three components: (1) a delineation of the underlying premises, (2) a definition of multicultural education, and (3) a discussion of some general guidelines for translating theory into practice. Let me start with the premises which, I should point out, also reflect the values underlying my framework.

Premises

My first premise is that the schools have not met the educational needs—either academic or social—of many racial and ethnic minorities, particularly those who are poor, because they are victimized by the sociocultural milieu of the schools, which is biased against them. To a lesser degree, I believe this is also true for female students, who tend to be socialized both in their families and in the schools to perpetuate the stereotypic, subordinate roles of women. Consequently, the schools are not providing equal educational opportunity to these students and, in fact, are helping to perpetuate and legitimize the existing inequities in American society.

My second premise is that the bias in the sociocultural milieu of the schools has victimized *all* students by reinforcing and perpetuating prejudicial attitudes and values, and inadequately developing their capacity for understanding and critically analyzing pressing societal problems, thereby, giving them little help in developing the moral commitment and the necessary skills for the building of a more equitable and, therefore, better society.

My third premise is that while schools preach a lot about democracy, freedom, and equality, the social

structure of most schools promotes values and behaviors that are quite antithetical to these ideals. For example, the tracking system and the athletic program of schools tend to influence students to be competitive rather than cooperative, opportunistic rather than altruistic, and elitist rather than egalitarian. Moreover, the authoritarian structure of many schools is, in effect, a hidden curriculum which is teaching students to be conforming, quietly obedient and passive recipients of prescribed knowledge, thus heightening their sense of powerlessness and alienation.

My fourth premise is that the schools cannot avoid transmitting values. As I just mentioned, many of these values are transmitted via the hidden curriculum, not to speak of the overt curriculum. I do not think that educators can take a neutral position on this issue—they have to address it. Multicultural education, as I noted earlier, promotes some rather explicit values, such as democracy, freedom, equality, and respect for diversity. Whether you accept this particular set of values or not, I think the only honest position educators can take is to impart values which they believe reflect their vision of the highest achievable human ideals, and to make their value position clearly apparent to their students. At the same time, students should feel free and, in fact, be encouraged to question and criticize these values and given the opportunity to decide for themselves whether to accept or reject them.

My fifth and final premise is that while schools cannot operate independently of the prevalent culture and serve as a primary vehicle for social change, educators can, nevertheless, help students conceptualize and aspire toward a vision of better society, and acquire the knowledge, understanding and skills to enable them to create the necessary changes leading to such a society. And at the very least, educators can, I believe, greatly improve the quality of schooling for those students who have historically been denied equity in education.

Definition of Multicultural Education

So much for my premises. Let me next present my definition of multicultural education. This formulation should be considered only a tentative, working definition, which I expect will be continually improved as I receive feedback from teachers who try to apply it. The definition is as follows:

Multicultural education is an educational program which provides multiple learning environments that properly match the academic and social needs of students. These needs may vary widely due to differences in the race, sex, ethnicity, or social class background of the students. In addition to developing their basic academic skills, the program should help students develop a better understanding of their own backgrounds and of other groups that compose our society. Through this process the program should help students to respect and appreciate cultural diversity.

overcome ethnocentric and prejudicial attitudes, and understand the socio-historical, economic and psychological factors that have produced the contemporary conditions of ethnic polarization, inequality and alienation. It should also foster their ability to critically analyze and make intelligent decisions about real-life problems and issues through a process of democratic, dialogical inquiry. Finally, it should help them conceptualize and aspire toward a vision of a better society and acquire the necessary knowledge, understandings and skills to enable them to move the society toward greater equality and freedom, the eradication of degrading poverty and dehumanizing dependency, and the development of meaningful identity for all people.

As you can see, this definition follows rather obviously from my premises and from my previous discussion of the ideal pluralistic society. Unlike most other definitions, which generally implicitly presume that cultural pluralism may be promoted within the context of the existing social structure, the present definition is based on the presumption that the schools can play an important role in changing the social structure of society. While it does not presume that the schools can serve as the primary vehicle for such social change, it does declare that educators can at least help students conceptualize and aspire toward alternative social structures and to acquire the necessary knowledge and skills for creating this change. By delineating the premises and goals of multicultural education more clearly, it is my hope that this definition, by enabling educators to more consistently translate the philosophy and theory of multicultural education into effective practice, will prove more useful than previous definitions.

Guidelines for Translating Theory into Practice

To further facilitate the translation of theory into practice and to complete my conceptual framework, I would finally like to supplement my premises and definition with a number of guidelines which I hope will help educators implement multicultural education in practical and effective ways. These guidelines are largely based on my own experience in working with elementary and secondary teachers and in teaching college-level courses in multicultural education. I will not attempt to provide a comprehensive listing of guidelines here, but simply mention a few which may be useful to most teachers at all levels and in many areas of education.

My first guideline is: *Multicultural education should start where people are at.* Now what do I mean by that? Well, it simply means that everyone should begin by dealing with their own ethnic identities and backgrounds. I think it's almost a truism that unless you feel good about yourself, you can hardly relate positively to others, particularly if those "others" are very different from you. Interestingly enough,

through my experience in working with teachers and students, I have found that members of white ethnic groups often have the least knowledge of their ethnic backgrounds. If this is the case, I think this is where you have to begin.

Furthermore, I believe that people must see some personal relevance in multicultural education to their own lives. Otherwise, what's the payoff to them for getting involved with multicultural education? If there's not some payoff, then one must assume that people are getting involved for purely altruistic, perhaps missionary, purposes. But that can only result, in my opinion, in a very paternalistic attitude toward multicultural education. Anyone who goes into multicultural education with the attitude that, "Gosh, we must help or learn about those poor, culturally-deprived people," is off on the wrong foot. By the way, this is one of the reasons why I believe that the experiences of white ethnic groups and women must be included in multicultural education. The inclusion of their experiences provide a definite payoff to members of these groups for getting involved with multicultural education. I think this is as true for teachers as it is for students.

My second guideline is: *Multicultural education should help decenter people and thereby help depolarize interethnic hostility and conflict.* As I mentioned earlier in my critique of cultural pluralism, multicultural education should not simply result in increasing ethnic consciousness, but must be followed by a process of decentering. It's been my experience that a person's ethnic background can often serve as a bridge to other cultures by showing the parallels between his/her ethnic group's experience and that of other ethnic groups. For example, as mentioned in my historical review, many white ethnics—like racial minorities—have also been victims of oppression and discrimination. However, due to a rather curious social amnesia, many people never learned about or have repressed this unpleasant aspect of our historical past. Increasing awareness of such parallels in experience can, I think, help mutual understanding and empathy between different ethnic groups and contribute to the process of depolarization. The analysis of such parallels could also lead to a deeper understanding of why ethnic groups have historically been in conflict with each other, and perhaps lead to ways in which such conflicts can be avoided.

My third guideline is: *Multicultural education should ultimately be integrative, comprehensive, and conceptual.* While teachers who are just getting started in the field may want to begin with small, specialized units of instruction, I think the most effective approach over the long run is to incorporate multicultural perspectives into the total curriculum. While this is most easily done in the language arts and social studies, it can even be done in science, math, and physical education with some thought and effort. Of course, it would be impossible for any teacher to incorporate the experiences and perspectives of all the

ethnic groups since there are over 200 in the United States. I would suggest including at least those groups that are present in significant numbers in the local community together with a few that may not be present. There would still be a massive amount of factual information even on these groups. Since there is little merit in having students memorize a lot of low-level facts about these groups, a conceptual approach that provides a framework for understanding the experiences and perspectives of all the groups would appear to be the most viable strategy. In fact, I know of at least one high school that has transformed its entire U.S. history course, which is required for all 10th graders, into a multicultural U.S. history course. It uses such concepts as immigration, patterns of oppression, contributions of ethnic groups, and the dynamics of change to organize the seemingly disparate facts on various ethnic groups into an understandable framework.

The need for such innovations in the curriculum are even greater, I think, at the college level. Courses in the humanities and social sciences in most colleges and universities generally exhibit an overwhelming bias toward the views of the dominant group. The views of racial minorities, working-class white ethnics, and women are rarely given serious and substantive consideration. The bias is even greater when you compare the preponderance of Western perspectives against the paucity of non-Western, or Third World perspectives in the college curriculum.

My fourth guideline is: *Multicultural education should produce changes not only in the content of the curriculum, but also in the teaching practices and social structure of the classroom.* Some teachers become so concerned about covering a certain amount of material that they lose opportunities for spontaneous, creative learning that may occur around issues that are of intense interest to students. Such occurrences are more likely to happen through process-oriented approaches such as role-playing, simulation games, non-directive styles of leading discussions, having students lead discussions, breaking the class down into small discussion groups, or having students pursue individual or group projects and having them report back to the class on their findings. All these approaches can potentially lead to changes in the social structure of the classroom that may give students a greater sense of power over their learning, stimulate their interest and motivation, and result in more democratic relationships between teachers and their students.

Most classrooms are not exemplary models of democracy in action. Studies have shown, for example, that rules of behavior and conduct are usually established unilaterally by the teacher and rarely in democratic collaboration with students. They have also shown that teachers ask most of the questions, which usually require rote-recall answers of low-level facts. Students are rarely engaged in true dialogue in which they are stimulated to do most of the question-

ing and participate in higher-level analysis and critical evaluation. These and other aspects of classroom interactions must be closely examined and addressed if we are to give students a deeper sense of the true meaning of democracy, freedom, and equality and of the power they potentially possess to control their own destinies. In my view, these are among the more significant goals of multicultural education.

My fifth guideline is: *Multicultural education should be affective as well as cognitive, and should relate to issues that are personally relevant to students.* Feelings and emotions are generally suppressed in schools since educators widely view them as inhibitors of learning. Feelings and emotions, however, can be powerful stimulants of truly creative and meaningful learning experiences and, properly directed, can be used to greatly enhance learning. Feelings and emotions are generally aroused by sensitive issues that are personally meaningful to students and often produce some anxiety in them. For example, teachers generally avoid discussing such issues as racial name-calling or peer relationships and how they develop among students. Yet, such issues are often the more potent aspects of the immediate social reality of students and can be used by teachers to give students a deeper, more personal understanding of broader social issues. By personalizing learning in this way, I think that students will gain not only cognitive knowledge, but equally important, they will also develop greater empathy and sensitivity.

I think the affective dimension is especially important in learning about cultures different from our own. Too often we study other cultures from a distance, viewing them in the abstract as something foreign and outside the realm of our experience. We may acquire a lot of factual knowledge and cognitive understanding of these cultures, but little feeling, empathy, and sensitivity toward them. All of us are probably familiar with the so-called expert in international relations, who has a vast store of factual knowledge about culture, but at the same time exhibits an incongruous lack of sensitivity, even faintly-veiled contempt, toward members of that culture. This is why I believe that the utilization of feeling and emotions has a legitimate role in the learning process, particularly in the field of multicultural education.

My sixth and last guideline is: *Multicultural education must deal with the social and historical realities of American society and help students gain a better understanding of the causes of oppression and inequality and the ways in which these may be eliminated.* I include this guideline only because many teachers often deal with only the more superficial aspects of multicultural education, such as ethnic foods, holidays, and role models in order to avoid dealing with such issues as racism, sexism and poverty. As I have made clear, however, these are among the most important issues with which multicultural education must deal.

Let me, then, end my listing of guidelines here. I have described only those I thought would be of most interest and relevance. Of course, there are undoubtedly several other important guidelines that could be added to this list. Moreover, I think the appropriateness of each guideline must be considered within the particular educational context to which it is applied. In any case, I offer these few guidelines to you for what they may be worth.

Multicultural Education From an International, Futuristic Perspective

Before concluding this talk, I believe it is important to at least mention what I see as the relevance of multicultural education from an international, futuristic perspective. According to even some of our more soberminded social analysts, the present generation of students is living in an unprecedented era when the very survival of the human race may be in doubt. The population explosion, depletion of the world's resources, the threat of massive starvation, environmental pollution, increasing conflict between the "have" and "have-not" nations, and the ever-present danger of nuclear holocaust are some of the critical global problems which are expected to reach crisis proportions within the next two to three decades. Indeed, some of our leading educators have advocated making the problems of global survival the central concern of our schools so that the present generation of students can be adequately prepared to meet the formidable challenges that lie before them.

In many respects, the problems and issues addressed by multicultural education are a microcosm of those facing the world. As the economic gap between the "have" and "have-not" nations continues to increase, the Third World countries, which constitute the bulk of the "have-not" nations, have become increasingly concerned with the racism and inequality manifested on the international level. These countries do not see as incidental the fact that most of the "have" nations happen to be largely white and that the "have-not" nations, containing 75 percent of the world's population, happen to be largely non-white. Consequently, more and more of them are uniting to demand the establishment of a new international economic order that would result in a more equitable distribution of the world's resources. When one considers that the United States consumes 30 to 40 percent of the world's resources with only six percent of its population, while another 30 percent is living on the brink of starvation, this does not appear to be an unreasonable demand.

If the competition for scarce resources continues to intensify in the world, conflicts between the "have"

and "have-not" nations can also be expected to deepen. There is a real danger, I believe, that the more powerful, industrialized nations will expeditiously ignore the issue of human rights and use their military, economic, and political power in ways that will maintain the Third World countries in their increasingly disadvantaged position. I think that this global situation has many parallels with the experiences of minority groups in this country. In fact, it seems to me that the study of minority groups within this broader context could help bring home the issue of universal human rights and develop greater understanding and empathy among Americans for the plight of the poor in the Third World countries. Moreover, because of their long history of oppression in this country and their ties to many of the Third World countries, minority groups may be particularly sensitive to the economic concerns of these countries and to the related issue of human rights. Consequently, the perspectives of minority groups could well serve as the conscience of the nation in its international relations with the Third World.

Many Americans are probably not very concerned with these global problems since they view them as someone else's problems; or, they may seem so overwhelming that they avoid even thinking about them in the hope that they will go away. But I think we can no more turn our backs on these problems than we could on the problems of racism, poverty and inequality within our society, as we have learned to do so is to pay a much heavier price later in economic, social, and moral terms. Thus, I firmly believe that multicultural education must be developed within a framework that ultimately connects up with these broader global problems and issues.

Conclusion

I believe that multicultural education is not just a passing fad. For reasons I have discussed, I believe it will and should remain a significant force in American education. In essence, multicultural education basically amounts to sound educational practice coupled with a vision of a better society. In fact, many of the things I have written here have been said much earlier and more eloquently, perhaps in different contexts, by other educators far more prominent than I. I think there is no question that education can and must be improved for those groups who have historically been denied quality and equity in education. Moreover, I think the teaching profession has always prided itself on its dedication to higher human ideals. Multicultural education, which is dedicated to the creation of a better society, would certainly continue that tradition in significant and meaningful ways.

APPENDIX C

Seminar I: Agenda, Materials

MULTICULTURAL EDUCATION: CONTENT, MATERIAL, STRATEGIES AND BEHAVIORS

Co-sponsors: Midwest Race Desegregation Assistance Center
Kansas State University, Manhattan, Kansas

Missouri State Department of Education
Title IV, Technical Assistance Unit



SEMINAR I

Objectives: At the conclusion of the seminar, the participants will be better able to:

- define multicultural education;
- develop a rationale for the importance of a multicultural education;
- identify goals, objectives and competencies of a multicultural education, and;
- assess their school's multicultural learning environment.

Materials: All participants should have the following materials in their notebook:

- "Multicultural Needs Assessment Instrument" Midwest Race Desegregation Assistance Center 1982
- "Characteristics of an Effective Pluralist Teacher," by James A. Banks (1976)
- "Multicultural Education: Why Teachers Need It" by Samuel Perez (1980)
- "Emerging Axioms of Multicultural Education" Arlington Public Schools (1977)
- Bibliography of materials for loan.

Additionally each principal should have:

- "The Waddington Decision" Facilitators Guide, Midwest Race Desegregation Assistance Center 1980
- Multicultural Needs Assessment Item Bank, Midwest Race Desegregation Assistance Center 1982

AGENDA

- 9:00 - 9:15 Overview of Day's Activities
- 9:15 - 12:00 The Waddington Decision: A Role Playing Simulation
- 9:15- 9:30 Phase I: Introduction
- 9:30-10:00 Phase II: Intragroup Discussion
- 10:00-10:30 Phase III: Data Gathering: Presentation Preparation
- 10:30-10:45 Break
- 10:45-11:30 Phase IV: School Board Meeting
- 11:30-12:00 Phase V: Debriefing
- 12:00 - 1:00 Lunch
- 1:00 - 2:00 Assessing your school for multicultural education - (Small Group Team Activity)
- 2:00 - 2:45 Demonstration Lesson: "Size of Ethnic Groups in the U. S."
- 2:45 - 3:00 Wrap Up and Evaluation

Tasks to be completed before December 15, 1982

- Individually read the 3 articles on Multicultural Education.
- As a team develop a list of questions related to teaching culturally diverse students (Blacks, Asians, Hispanics, and Native Americans).
- Using the Midwest Center's Multicultural Needs Assessment Instrument, each team will conduct a survey of its school to identify potential strengths and weaknesses related to multicultural education. The results of this survey will be used as a guide in developing strategies to enhance multicultural education in each building. (The needs assessment instrument can be adapted to address individual building concerns. Additional items can be found in the Needs Assessment Item Bank in the Principal's Notebook.)

PRESENTERS: Midwest Race Desegregation Assistance Center Staff
 Anthony V. Codianni, Connie Earhart, Nancy Kiefer

PARTICIPANTS: Teams from 14 schools in the Metropolitan St. Louis Area.

Activity 11: Size of Ethnic Groups in the United States

Introduction: In this activity the students consider the relative sizes of various ethnic groups. Working in small groups, they hypothesize about the rank order of ten ethnic groups in the U.S. They then explain their reasons for the ranking. These rankings are checked against data on each group. A brief discussion of the visibility of each group follows.

A second part of the activity has students follow the same process for their own community. They hypothesize the rank of the five largest ethnic groups in their own community. Then, they gather data from various sources to check their hypotheses. These data are recorded on charts and graphs showing the population of different ethnic groups in their community.

Objectives: At the conclusion of this activity, the students will be better able to:

1. form tentative hypotheses about the sizes of various ethnic groups;
2. locate and record data about the size of various ethnic populations; and
3. discuss reasons why some ethnic groups may be very visible despite a relatively small population.

Materials: - Name Cards of 16 Ethnic Groups
- Charts and Graphs Showing Populations of Different Ethnic Groups

Estimated Teaching Time: This activity will require about three class periods.

Guidelines: Begin this activity by asking the students to help you list the 16 largest ethnic groups in the United States. Write their list on the chalkboard. Then divide the class into several small groups of about five students. Give each group a set of sixteen Ethnic Group Cards. The groups on these cards are the 16 largest ethnic groups in the United States. Have the students compare their list with the cards.

Now tell each group to put the cards in order of size. You may have the groups put the cards on a sheet of wrapping paper with the card for the largest group at the top and that for the smallest at the bottom of the paper. Next have each group give a brief explanation for their ranking. Encourage students to question the reasoning of other groups.

After this brief discussion, hand out "Size of Ethnic Groups in the United States, 1970". Have the students check their rankings against the data presented on this sheet:

Now discuss the following questions with the students:

- Which groups are larger than you had expected?
- Which groups are smaller?
- Why do you think some groups are more visible than others, even though they may not be as large?
- What things can an ethnic group do to make itself visible?
- Do people in all ethnic groups want their ethnicity to be visible? Why or why not?

After this discussion tell the students which five ethnic groups are most populous in your community. Ask them to hypothesize the rank order of these five. This may be done in the same groups as the students worked in during the first part of this activity. Each group may then have a different ranking. Have each group write its ranking on a sheet of paper and post it.

Now assign each group to gather data on the population of one of these five local ethnic groups. They may check with the local newspaper, library, planning office, or other agencies for this information. This information should then be presented on a chart showing the population of each of the five largest ethnic groups in your area. A single chart may be constructed on white wrapping paper and posted on the bulletin board. Each group may then check its ranking against the data collected and presented by the class.

Note on Numbers: Reliable figures showing ethnic population sizes are very difficult to come by. Most groups claim, and probably rightly so, that they are undercounted in the census. Most statistics merely provide a "ball-park" figure for the size of different ethnic groups. Even these rough figures, however, help to illustrate the relative size of different ethnic groups in the United States.

SIZE OF ETHNIC GROUPS IN ST. LOUIS, MISSOURI

63

CITY (622,236)		COUNTY (951,353)	
Black-Americans	254,191	Black-Americans	45,495
German-Americans	17,635	German-Americans	23,330
Spanish-Americans	16,107#	Spanish-Americans	20,417#
Italian-Americans	9,043	Russian-Americans	12,504
Irish-Americans	3,960	Italian-Americans	11,045
Austrian-Americans	3,830	English-Americans	7,199
Polish-Americans	3,496	Polish-Americans	6,721
Czech-Americans	2,401	Irish-Americans	5,661
English-Americans	2,229	Canadian-Americans	4,909
Hungarian-Americans	1,766	Austrian-Americans	4,832
Russian-Americans	1,554	Hungarian-Americans	2,777
Mexican-Americans	1,128	Czech-Americans	2,488
Native Americans (Indians)	675	Mexican-Americans	1,180
Pilipino-Americans	516	Chinese-Americans	940
Chinese-Americans	511	Japanese-Americans	700
Japanese-Americans	359	Pilipino-Americans	657
Puerto Rican-Americans	135	Native Americans (Indians)	539
		Puerto Rican-Americans	221

Includes Spanish origin, language and parentage

	WHITE	BLACK	OTHERS*	TOTAL	FOREIGN BORN	MIXED PARENTAGE	FOREIGN STOCK
CITY	364,992	254,191	3,053	622,236	16,260	48,506	64,766
COUNTY	902,002	45,495	3,856	951,353	23,050	86,317	109,367

* not including Hispanics

PERCENTAGE BREAKDOWN OF ETHNICITY IN ST. LOUIS

CITY

Total Whites	58 %
--non-identified.	.46%
--identified.	.12%
Total Blacks	41.5%
Total Others	.5%

54% of the population identified themselves as members of an ethnic group.

COUNTY

Total Whites	94 %
--non-identified.	.82%
--identified.	.12%
Total Blacks	5.6%
Total Others	.4%

18% of the population identified themselves as members of an ethnic group.

QUESTIONS FOR DISCUSSION

1. What role does ethnicity play in the city of St. Louis? the county?
2. What groups are more visible than others in the city? the county?
3. What are some ways ethnic groups express their ethnicity?
4. What are some similarities among ethnic groups?
5. What are some differences among ethnic groups?
6. Do members of the same ethnic group express their ethnicity in the same way?
What are some differences within an ethnic group?
7. Can you see how conflict can arise among different ethnic groups? Within the same ethnic group? Explain why.

Assessment and Planning Summary

The following outline includes recommended steps for assessment and planning to improve multicultural and education at the school building:

- 1) Principal Establishes Faculty Assessment Committee
 - a) Select target audiences for assessment questionnaires, especially if different from teachers.
 - b) Select or construct assessment questionnaires.
 - c) Modify assessment statements (add, delete or change).
 - d) Redesign assessment statements for non-teacher audiences.
 - e) Committee report assessment planning efforts to faculty.
- 2) Administer Assessment Questionnaires
 - a) Stress importance of results.
 - b) Affix teacher identification number if questionnaires are to be returned to teacher.
- 3) Tabulate And Handle Results
 - a) Calculate percentage responses for each statement.
 - b) Calculate discrepancy between "What Is" and "What Should Be".
 - c) Identify need for additional surveys, interviews or group discussions to clarify ambiguous statements.
- 4) Report Data To Faculty And Identify Major Problem Areas Needing Improvement
 - a) Group assessment statements into broader problem areas.
 - b) Identify major problem areas that the faculty want to work on at this time.

- 5) Faculty Or Faculty Committee Complete Force Field Analysis For Each Selected Problem Area
- 6) Faculty Or Faculty Committee Develop Action Plan For Each Problem Area
 - a) Report results and seek further suggestions from faculty.
 - b) Assign faculty responsibilities (individual and committee) to implement action plans.
 - c) Report progress to faculty during year.
- 7) Reassess Annually
 - a) Readminister key assessment statements to measure improvement.
 - b) Select new problem areas for action planning.

TEACHER SELF-ASSESSMENT IN MULTICULTURAL EDUCATION

TEACHER SELF-ASSESSMENT IN MULTICULTURAL EDUCATION

INSTRUCTIONS: This questionnaire was designed to help you assess your multicultural education training and practices. Your responses to this survey will be anonymous. No other individual will know how you responded to the questionnaire. However, your responses may be grouped with the responses of others and shared with you and other teachers for planning purposes. Please take your time responding and be fair in your answers.

Each statement has two answers which will be recorded separately on the questionnaire. The first answer for each statement is "What Is" and relates to the current conditions at your school; the second answer for each statement is "What Should Be" and relates to what you believe ought to be the situation for you or your school. It is possible that many of your responses to "What Is" and "What Should Be" will be the same. Responses are limited to the following categories:

- Almost Always - 1
- Frequently - 2
- Occasionally - 3
- Almost Never - 4
- Not Applicable - 5

THANK YOU FOR YOUR TIME AND COOPERATION IN COMPLETING THIS QUESTIONNAIRE.

ASSESSMENT STATEMENTS	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5
<u>PERSONAL/PROFESSIONAL DEVELOPMENT</u>										
1. I feel comfortable discussing racial issues with people of other races as well as my own. (4)	1	2	3	4	5	1	2	3	4	5
2. The district's multicultural inservice activities deal with multicultural ideas in the abstract as well as helping me examine my behavior in a multicultural setting. (7)	1	2	3	4	5	1	2	3	4	5
3. I read books or articles to increase my understanding of and sensitivity to the particular aspirations, needs, strengths, problems and frustrations of minorities. (1)	1	2	3	4	5	1	2	3	4	5
4. I strive to maintain personal associations which reflect racial and ethnic openness. (11)	1	2	3	4	5	1	2	3	4	5
5. I have the professional training required to work effectively with pupils from diverse cultural backgrounds. (4)	1	2	3	4	5	1	2	3	4	5
<u>AWARENESS AND SENSITIVITY</u>										
6. I encourage diversity of values, life styles and viewpoints, even when these run counter to my own preferences. (5)	1	2	3	4	5	1	2	3	4	5
7. My students feel relaxed about working and socializing with pupils from different cultural backgrounds. (3)	1	2	3	4	5	1	2	3	4	5
8. I take the initiative in dispelling prejudices, stereotypes and misconceptions among students. (1)	1	2	3	4	5	1	2	3	4	5
9. I am comfortable confronting statements made by other faculty that are racially or culturally biased or prejudiced. (5)	1	2	3	4	5	1	2	3	4	5
10. I try to prevent any prejudiced or stereotyped thinking from unfairly influencing my expectations of students. (11)	1	2	3	4	5	1	2	3	4	5

ASSESSMENT STATEMENTS	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5
<u>INSTRUCTION</u>										
11. I believe that my classroom conduct encourages my students to respect one another and be open and honest in their communications with me and with each other. (1)	1	2	3	4	5	1	2	3	4	5
12. I search for ways to overcome the reluctance of students to recognize and discuss racial and ethnic questions. (6)	1	2	3	4	5	1	2	3	4	5
13. I use problem-solving techniques which focus on real problems in intergroup relations and have immediate relevance to the lives of the students. (1)	1	2	3	4	5	1	2	3	4	5
14. I adjust my teaching methodologies with students from different cultural and socio-economic backgrounds. (5)	1	2	3	4	5	1	2	3	4	5
15. I clearly demonstrate that academic expectations are equally high for students from all cultural backgrounds. (5)	1	2	3	4	5	1	2	3	4	5
<u>CURRICULUM: CONTENT</u>										
16. Historical, cultural and intellectual contributions of minority groups are included as an integral part of my students' curriculum. (3)	1	2	3	4	5	1	2	3	4	5
17. I develop in students the skills and values necessary for survival in the dominant culture without denying the existence of other values equally appropriate in minority children. (7)	1	2	3	4	5	1	2	3	4	5
18. My students are given opportunities to express, celebrate and maintain ethnic and racial differences. (3)	1	2	3	4	5	1	2	3	4	5
19. I teach about diversity between groups as well as within a group. (11)	1	2	3	4	5	1	2	3	4	5
20. I use a multicultural approach and materials to teach basic skills. (11)	1	2	3	4	5	1	2	3	4	5

ASSESSMENT STATEMENTS	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5
<u>CURRICULUM: RESOURCES</u>										
21. I know where to obtain multicultural materials which are free of racial bias for use in my classroom. (4)	1	2	3	4	5	1	2	3	4	5
22. When ideal materials cannot be found, I have been trained to detect and to teach students to detect both overt and subtle forms of racial stereotyping. (11)	1	2	3	4	5	1	2	3	4	5
23. I have evaluated my textbooks to determine whether they contain fair and appropriate treatment of minority groups. (1)	1	2	3	4	5	1	2	3	4	5
24. Bulletin boards, posters, charts, and other visual aids displayed in my class show majority and minority people working and socializing together. (11)	1	2	3	4	5	1	2	3	4	5
25. The materials on minorities that I use are an integral part of each curriculum rather than attached or treated separately. (3)	1	2	3	4	5	1	2	3	4	5
<u>PARENT/COMMUNITY RELATIONS</u>										
26. I seek the assistance of the community in developing multicultural education activities. (2)	1	2	3	4	5	1	2	3	4	5
27. I have visited and familiarized myself with the families and communities from which my students come. (1)	1	2	3	4	5	1	2	3	4	5
28. I have made efforts to involve the parents or guardians of all my students. (1)	1	2	3	4	5	1	2	3	4	5
29. I seek financial assistance from community organizations and businesses to promote multicultural activities (i.e., field trips, ethnic study days, materials, etc.). (11)	1	2	3	4	5	1	2	3	4	5

TEACHER SELF-ASSESSMENT IN MULTICULTURAL EDUCATION

ASSESSMENT STATEMENTS	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5
30. I use parents and community members from various cultural backgrounds as classroom assistants, occupational speakers and visiting lecturers.(11)	1	2	3	4	5	1	2	3	4	5
<u>SCHOOL: LEADERSHIP</u>										
31. My principal regularly works with the teaching staff to help them improve the quality of their instruction in multicultural education. (6)	1	2	3	4	5	1	2	3	4	5
32. My principal takes leadership in the development of school integration goals and activities. (3)	1	2	3	4	5	1	2	3	4	5
33. My principal deals directly and openly with minority groups. (6)	1	2	3	4	5	1	2	3	4	5
34. My principal provides people of different races with equal opportunity to practice their leadership skills on committees, projects and special assignments. (11)	1	2	3	4	5	1	2	3	4	5
35. My principal promotes educational policies and practices which promote good relations between students of different cultural backgrounds. (11)	1	2	3	4	5	1	2	3	4	5
<u>SCHOOL: PARENTS/COMMUNITY</u>										
36. Efforts are made by my school's staff to make sure that all parents feel welcome and comfortable at the schools. (3)	1	2	3	4	5	1	2	3	4	5
37. My school provides the community with current information about its multicultural education programs. (2)	1	2	3	4	5	1	2	3	4	5
38. I think the community my school serves wants the school to foster and achieve racial and cultural pluralism. (6)	1	2	3	4	5	1	2	3	4	5

ASSESSMENT STATEMENTS

WHAT IS:

WHAT SHOULD BE:

Almost Always
Frequently
Occasionally
Almost Never
Not Applicable

1 2 3 4 5

Almost Always
Frequently
Occasionally
Almost Never
Not Applicable

1 2 3 4 5

39. My school's parent organization has a membership representative of the student's cultural backgrounds. (8)

1 2 3 4 5

1 2 3 4 5

40. My school has attempted to find what barriers keep parents of different races, sexes, economic levels and physical abilities from involvement in school activities. (8)

1 2 3 4 5

1 2 3 4 5

SCHOOL: STAFF

41. People on our staff interact comfortably with colleagues from different races. (11)

1 2 3 4 5

1 2 3 4 5

42. In my school, all staff members, regardless of racial/ethnic background, are free to express their ideas and feelings. (3)

1 2 3 4 5

1 2 3 4 5

43. The staff members in my school do not condone racial or ethnic slurs in the form of jokes or other comments. (3)

1 2 3 4 5

1 2 3 4 5

44. The staff in my school recognizes the need for natural self-segregation among students at times in the classrooms, extra-curricular activities and leisure periods. (5)

1 2 3 4 5

1 2 3 4 5

45. My school's guidance services are consciously provided with a sensitivity to the problems and needs of minority students, their cultures, and their communities. (11)

1 2 3 4 5

1 2 3 4 5

SCHOOL: STUDENTS

46. Grouping, class scheduling and student assignment policies promote multicultural interactions. (3)

1 2 3 4 5

1 2 3 4 5

ASSESSMENT STATEMENTS	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5
47. The racial breakdown of students expelled or suspended reflects the racial proportions of the student body. (5)	1	2	3	4	5	1	2	3	4	5
48. All students, regardless of cultural or socio-economic status, are encouraged to participate in any of the extracurricular activities available in my school. (6)	1	2	3	4	5	1	2	3	4	5
49. Social events in my school are planned and conducted to foster multicultural interaction and education. (11)	1	2	3	4	5	1	2	3	4	5
50. Exceptional classes, including special and gifted education, reflect the diverse cultural composition of my school. (3)	1	2	3	4	5	1	2	3	4	5

ASSESSMENT STATEMENT SOURCES

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- (5) Checklist: Rate Your School For Racism and Sexism. New York: Council on Interracial Books for Educators, 1977.
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- (7) Boyer, James. Multi-Cultural Questionnaire For Teachers. College of Education, Kansas State University, 1979.
- (8) Forehand, Garlie A. and Marjorie Ragosta, A. A Handbook For Integrated Schooling. Princeton: Educational Testing Service, 1976.
- (9) Smith, Amanda. New Pioneers Program, Division of Equal Education, North Carolina Department of Public Instruction, 1978.
- (10) Matthews, Martha and McCune, Shirley. Implementing Title IX and Attaining Sex Equity: A Workshop Package for Elementary-Secondary Educators. Resource Center on Sex Roles in Education: U.S. Office of Education.
- (11) Midwest Race and Sex Desegregation Assistance Center, Kansas State University, 1982.
- (12) Tredyffrin/Easttown Project. Women's Educational Equity Program, 1979.

WHY THE NEED FOR MULTICULTURAL EDUCATION?

BECAUSE:

- CULTURAL PLURALISM IS A REALITY
- STUDENTS MUST BE ABLE TO FUNCTION IN A DIVERSE SOCIETY
- IT INCREASES OPTIONS FOR STUDENTS IN THE FUTURE
- IT IS THE FOURTH "R"
- IT MAY REDUCE DIFFERENCES AMONG AND BETWEEN INDIVIDUALS AND GROUPS
- IT IS CONSISTENT WITH OUR DEMOCRATIC PRINCIPLES

HOW HAS THE MULTICULTURAL EDUCATION MOVEMENT EVOLVED?

- DEVELOPMENTALLY OVER TIME
- THROUGH 5 PHASES
 - MELTING POT
 - ETHNIC STUDIES
 - MULTIETHNIC STUDIES
 - MULTICULTURAL EDUCATION
 - EDUCATIONAL EQUITY
- THROUGH 3 STAGES
 - PRODUCT
 - PROCESS
 - PHILOSOPHY

WHAT IS MULTICULTURAL EDUCATION?

- DIFFERENT THINGS TO
DIFFERENT PEOPLE**
- INTERPRETED NARROWLY
TO BROADLY**
- A PHILOSOPHY OF EDUCATION
WHICH ACCOMMODATES
THE DIVERSITY WITHIN
THE AMERICAN SOCIETY**
- A PROCESS OF TRANSLATING
THE PRINCIPLES AND
IMPLICATIONS OF CULTURAL
PLURALISM IN SCHOOL
PROGRAMS AND PRACTICES**
- THE EXAMINATION OF THE
TOTAL SCHOOL ENVIRONMENT**
- ALL EQUITY ISSUES (SHARE)**

- A WAY OF CORRECTING THE PAST INJUSTICES AND PROVIDING VICTIMIZED GROUPS WITH EQUITY AND PARITY
- CONTENT, STRATEGIES, POLICIES, PROCEDURES, CURRICULUM, ROLE-MODELS, CLIMATE, EXPECTATIONS
- KNOWLEDGE OF SELF AND OTHERS
- SKILL IN RELATING WITH OTHERS
- ATTITUDES IN VALUING SELF AND OTHERS
- A WAY OF BEHAVING
- A LIFELONG PROCESS

HOW CAN WE BECOME MULTICULTURAL?

- THROUGH A CHANGE PROCESS
 - RECOGNITION
 - INITIATION
 - EXPLORATION
 - APPLICATION
 - ACTUALIZATION
- DEVELOPING COMPETENCIES
IN ETHNIC LITERACY
- DEVELOPING COMPETENCIES
IN DETECTING BIAS
- DEVELOPING COMPETENCIES
IN VARIOUS EQUITY ISSUES

MULTICULTURAL EDUCATION: WHY TEACHERS NEED IT

SAMUEL A. PEREZ

*Northwest Missouri State University
Maryville, Missouri 64468*

There has been a growing emphasis on multicultural education in recent years. This increasing interest has resulted in confusion and some anxiety in the minds of many classroom teachers. Many teachers are simply uncertain as to what multicultural education is and why they need training in multicultural education. This article presents two arguments for training teachers in multicultural education and in so doing sheds some light on what the concept means to the classroom teachers.

There has been a growing emphasis on the concept of multicultural education the past few years. School districts have developed inservice programs on the subject for teachers and other school personnel. State departments of education have mandated multicultural requirements for candidates seeking certification and recertification. And colleges and universities have established various types of courses and programs that are multicultural in nature. The increasing interest in multicultural education has created confusion and some anxiety in the minds of many classroom teachers. Many teachers are simply uncertain as to what multicultural education is and more importantly when it comes to incorporating the concept into classroom teaching, why they need training in multicultural education. This article will present two arguments for training teachers in multicultural education, and in so doing will help clarify what the concept means to the classroom teacher.

The first reason teachers need training in multicultural education is because America is a culturally pluralistic society. Cultural and ethnic diversity in the U.S. is a fact of life. Multicultural education is a positive response to the culturally pluralistic nature of the U.S. The presence of ethnic and cultural diversity in America should be recognized as a strength, not a weakness, as various ethnic and cultural groups contribute to the national culture while maintaining their distinct identity.

When translated into the curriculum and teachers' attitudes, training in multicultural education will help teachers recognize, accept and allow people from all ethnic and cultural groups to maintain and be proud of their cultural background. It emphasizes differences as positive, not negative. Multicultural education is designed to train teachers to function more skillfully in a culturally pluralistic America.

The second reason teachers need training in multicultural education is because it is very likely they will practice their professional skills in classrooms populated by pupils from a wide range of ethnic and cultural backgrounds. There is an ever-increasing likelihood that teachers in every section of the country will have children from culturally diverse groups in their classrooms.

The record shows that schools have not done such a good job educating culturally different children. The problems that minority children face in schools have been clearly documented. Statistics continue to tell a tale of low achievement scores, high drop-out rates and an ever-widening education and income gap between minority poor and middle-class white population. The "bottom line" of this situation is that there is a conspicuous void in the teaching profession. John Aragon (1973), director of the Minority Groups Cultural Awareness Center at the University of New Mexico, states that:

College Student Journal

... our sins are sins of omission. We can't teach within a context where cultural differences are extant if we don't know what the cultural differences are. Therein lies our dilemma. We can't teach what we don't know. The deficiency thus is in the professional, not the client (p. 78).

Multicultural education views the teaching act as a cross-cultural encounter. All children bring to the classroom a unique cultural identity. How other children in the class and, more critically, the teacher perceive the student affects this identity significantly. A classroom learning environment insensitive to existing cultural differences or with an essentially monocultural teaching-learning approach negatively affects students whose cultural background and experience differ from that being emphasized. The most well-meaning teacher who plans and organizes teaching from a monocultural perspective is sure to encounter indifference, antagonism and even hostility. For the students whose cultural background is different, the school experiences provided are often interpreted as "put down" or denial of the legitimacy of their heritage (James, 1978). Ricardo L. Garcia (1978) describes an example of such a classroom experience:

Linda Redcloud returned to her classroom after an active recess. She and her best friend, Sandi, had just finished a vigorous round of T-ball. Linda's teacher was preparing the class for the weekly test in current events.

'Now, boys and girls,' he began, 'it's time to settle down. Go to your tables, pull out some paper, and answer the questions as I read them.' The class quieted down. Midway through the test, he noticed Linda whispering.

'All right, Linda! No talking during exams? Next time I catch you cheating, I'll take your test.' He continued the questions. Then,

'Linda, what's in that note you're passing to Sandi?'

'Answers to the questions.'

'What! You've got to be kidding!'

'You're not supposed to cheat.'

'But, I'm,' sputtered Linda, 'I'm not cheating. Sandi doesn't know the answers and I'm...'

'Yeah, sure, you're helping Sandi. He threw Linda's test paper in the wastebasket.'

Was Linda cheating? The facts indicate that she was. Or, do they? What about the facts that Linda, a Seminole native American, was reared in an extended family consisting of grandparents, parents, six brothers and sisters? Her parents taught her, above all, to share her things with others in the family and to put the needs of the family above her own. Excessive competition and selfishness for personal gain have no place in her family (p. 5).

Many children in the public schools of this country experience similar assaults on their cultural values. Culturally different children learn to quietly adjust to these abuses, conceal their beliefs and suppress their feelings. Much of the cultural conflict children confront in our public schools is not so much a case of teachers deliberately attempting to suppress culturally different children as it is a case of teachers who simply have not been adequately prepared to teach culturally different children.

In summary, teachers need to be trained in multicultural education in order to be better prepared to live and teach in the real American America characterized by cultural and ethnic diversity.

References

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Arlington Public Schools
Teaching for Cross-Cultural Understanding

EMERGING AXIOMS
OF
MULTICULTURAL EDUCATION

PART I
SECTION B

COMPILED BY EDWINA K. LAKE
BASED ON KENMORE AND THOMAS
JEFFERSON JUNIOR HIGH SCHOOL
"TEACHING FOR CROSS-CULTURAL
UNDERSTANDING" CORE GROUP
ACTIVITIES.
FALL, 1977

SOME EMERGING "AXIOMS" OF MULTICULTURAL EDUCATION

- Begin with yourself, your own culture, ethnic heritage and experience.
- Try to present your experience, your ethnicity, your previous misunderstandings with a self-directed sense of humor.
- Use "far away" examples or contrast cultures as starting points before getting close to home.
- An understanding and recognition of the concepts of culture and communication and the phenomena of identity, bias, prejudice, stereotyping, perception, pluralism, acculturation and assimilation are essential to realizing the needs, goals and concepts of multicultural education.
- Do whatever you are doing in a non-threatening way .. try to make it "fun" and interesting but do not avoid what are often difficult, unpleasant issues.
- A seemingly trivial piece of information or an aesthetic focal point can serve as the basis for exploring and understanding a whole set of cultural/linguistic, value, role, thinking and event pattern interactions that have shaped a specific cultural group within a broader pluralistic society.
- Search for similarities as you begin to identify and understand differences.
- Seek to maintain and develop a positive self-concept in all learners.
- Include several cultural groups in activities or topics rather than always attempting to isolate, explore or emphasize one group at a time.
- Make use of community "consultants" and resources to help teach the process of cross-cultural understanding.
- Involve students in bringing multicultural information and ideas to the classroom.
- Try to view the newly immigrated "culturally" different student as an enriching "resource" rather than as a "problem".
- Do not assign "ethnicity" labels to students. Let them do that for themselves if that is their choice.
- Analyze the ways you as a teacher talk, your patterns and modes of presentation. Try to visualize how your patterns may be perceived by students with other culturally determined preferred modes for receiving new information and learning new skills and ideas.

- Seek to create a sense of empathy for the experiences shared by various groups in their immigration patterns to the United States.
- Design your lesson plans and units on a set of objectives concurrent with the goals of multicultural education. Identify those "competencies" that you will need to conduct the activity. Determine which "skills" you wish to use and teach through the activity.
- Create opportunities for students to share, to learn, to express and to demonstrate their unique cultural heritages and experiences: classroom learning centers, assemblies, bulletin boards, student publications, special days and exhibits.
- Seek to relate past experiences and heritages to present student experiences.
- Make use of interdisciplinary approaches and materials in designing multicultural units, lessons or activities when appropriate or possible.
- Some possible culture "tags" include games, dance, literature, music, diet, forms of address, greetings, etiquette, child-rearing practices, holidays, seasons, proverbs, clichés, expressions, art forms, dress, fashion and attitudes towards nature, self, family, time, space, marriage, work, community, self-expression, competition, non-competition, individuality, decision-making, problem-solving, religion and historical events.
- Learn to recognize and to make distinctions between "Field Sensitive" and "Field Independent" learning and teaching styles.
- Design ways to develop and practice a variety of teaching styles and to help students learn to learn in more than one way.
- Learn to observe and measure "silence" as well as "noise" in cross-cultural conflicts and misunderstandings .. Instead of asking "Why is so-and-so like that?", or instead of jumping to a cultural conclusion, ask "Why am I like I am?", or "What is it about my way of thinking that makes me think this is odd, peculiar, or unexpected?".
- Learn how to pronounce students' names according to their preferences.
- "Multiculturality" is the goal: The ability to function effectively within one's own ethnic or cultural community, within other ethnic communities and to at the same time participate fully in the common American mainstream "culture".
- That "there is a difference" is at the heart of the cross-cultural perspective.

ACTIONS OR QUALITIES THAT MAKE A SCHOOL, A CLASSROOM
OR A CURRICULUM "MULTICULTURAL"

- The permeation of cultural pluralism throughout the total school environment.
- School policies and procedures that foster positive multicultural interactions and understandings among students, teachers and supportive staff.
- A school system that reflects and represents ethnic diversity.
- A systematic, comprehensive and continuing mandatory staff development program.
- Recognition and reflection of a variety of cultural learning styles.
- Providing continuous opportunities for students to develop a better sense of self.
- Helping students to understand and recognize conflicts between ideals and realities in human societies.
- Exploring and clarifying ethnic alternatives and options.
- Promoting values, alternatives and behaviors in support of ethnic pluralism.
- Providing students with a necessary base for effective citizenship in a pluralistic nation through development of student decision-making, social participation and political efficacy skills.
- Providing continuous opportunities for students to study cultures, historical experiences, social realities and existential conditions of a variety of ethnic and cultural groups.
- Using interdisciplinary and multidisciplinary approaches to design and implement classroom activities and units.
- Using comparative approaches to teach and understand ethnic diversity.
- School programs that foster the study of ethnic group languages as legitimate communication systems.
- Helping students develop skills for effective interpersonal and interethnic group interactions.
- Helping students to view and interpret events, situations and conflicts from diverse ethnic perspectives and points of view.
- Examining and presenting concepts and descriptions of the development of the United States as a multidirectional society.

- Providing opportunities for students to participate in the aesthetic experiences of a variety of ethnic and cultural groups.
 - Making maximum use of local community resources.
 - Designing a comprehensive multicultural curriculum in scope and sequence for incorporation into the total school curriculum.
 - Helping students to understand the totality of American group experiences.
 - Using assessment procedures that reflect students' ethnic cultures.
 - Conducting ongoing, systematic evaluations of goals, methods and instructional materials used to teach about and understand ethnicity.
-

Based on the National Council of Social Studies Task Force on Ethnic Studies Curriculum Guidelines.
James A. Banks, Chairman, October, 1976.

NOTE

"Emerging Axioms" were based on the National Council for Social Studies multicultural education curriculum guidelines and on notes taken at workshop and conference presentations sponsored by Phase I of the Arlington "Teaching for Cross-Cultural Understanding" Project, the Arlington-Trinity Teacher Corps Key Elementary School Project, the 1977 New York Ethnic Heritage Studies Conference, the Arlington ESOL curriculum specialist and the Washington Area Teachers of English as a Second Language Fall Workshop held at Georgetown University. Workshop presenters included:

Ron Saunders
Title VII Director
Arlington Public Schools

Rhoda Trooboff
Director of Secondary ESOL
Arlington Public Schools

Dan Brown
Human Relations Coordinator
Arlington Public Schools

Robert Di Pietro
School of Linguistics
Georgetown University

Liz Maxwell
Director
Arlington-Trinity Teacher Corps

M. Ned Seelye
Author of Teaching Culture

Rosa Colello
Team Leader
Arlington-Trinity Teacher Corps

Al Kraemer
Intercultural Communication
Human Resources Research
Associates.

H. Glen Fisher
School of Foreign Service
Georgetown University

Benjamin G. Cooke
School of Communications
Howard University

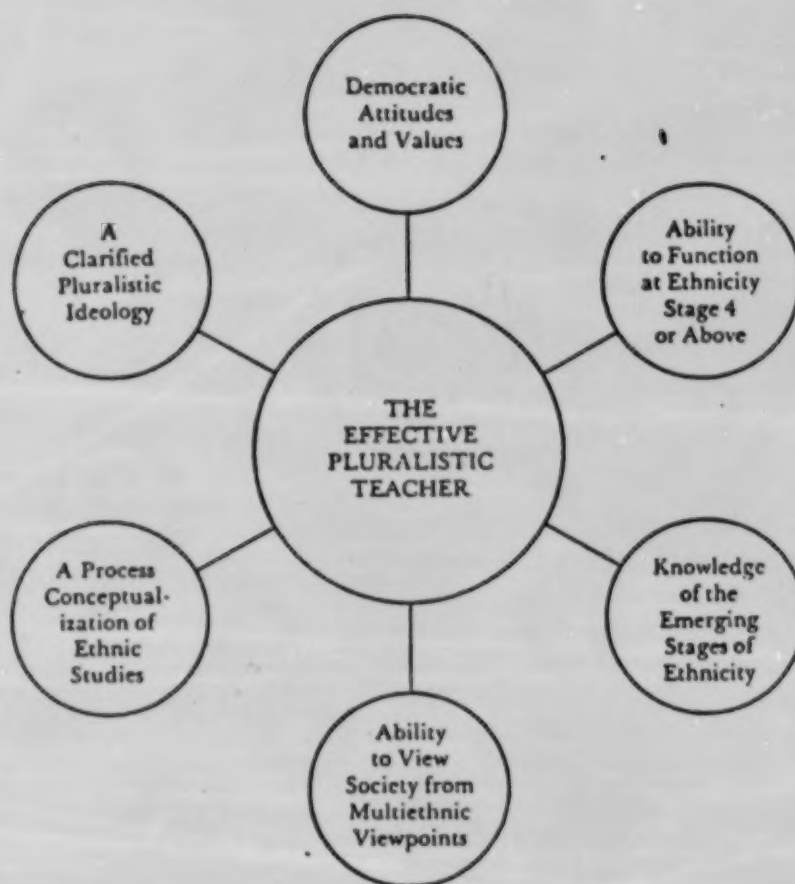
Wina O'Keefe
Program Development Specialist
Arlington-Trinity Teacher Corps

Marie Shiels-Djouadi
ESOL-Bilingual Education
Curriculum Specialist
Arlington Public Schools

Sy Stiss
Social Studies Curriculum Specialist
Arlington Public Schools

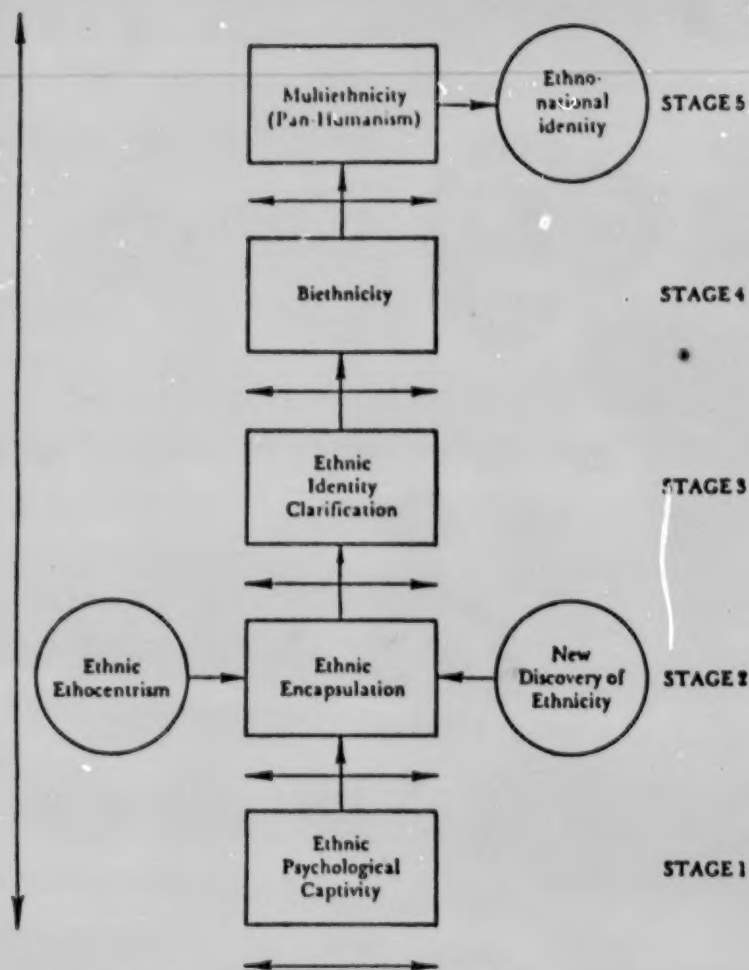
Edward C. Stewart
Co-Director
Washington Center for
International Education
University of Southern California

Emma Ponce
Resource Specialist
Arlington Bilingual Education Project



To function effectively in ethnically pluralistic environments, the teacher must have democratic attitudes and values, a clarified pluralistic ideology, a process conceptualization of ethnic studies, the ability to view society from diverse ethnic perspectives and points of view, knowledge of the emerging stages of ethnicity, and the ability to function at Ethnicity Stage 4 or above. Reformed teacher education programs should be designed to help teachers to acquire these attitudes, conceptual frameworks, knowledge, and skills.

FIGURE 7—CHARACTERISTICS OF THE EFFECTIVE PLURALISTIC TEACHER

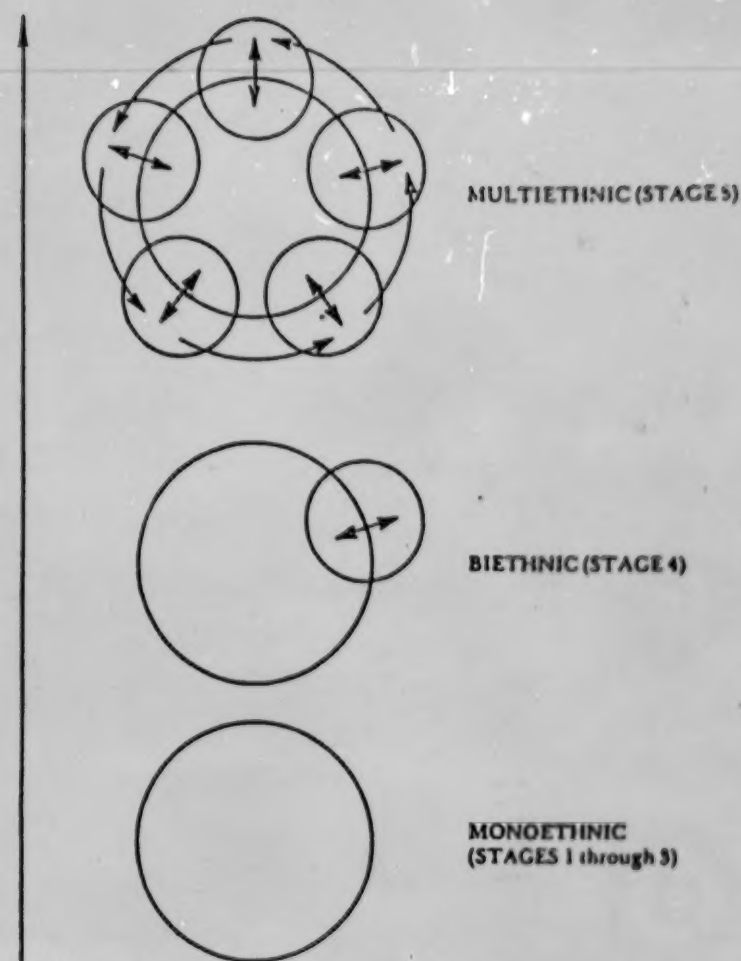


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**FIGURE 5—THE EMERGING STAGES OF ETHNICITY:
A PRELIMINARY TYPOLOGY**

Curricular Implications of Ethnicity Stage One

The student within this stage of ethnicity can best benefit from monoethnic content and experiences which will help him/her to develop ethnic awareness and a heightened sense of ethnic consciousness. Such monoethnic experiences should be designed to help the individual to come to grips with his/her own ethnic identity and to learn how his/her ethnic group has been victimized by the larger society and by institu-



Individuals within Stages 1 through 3 tend to be primarily monoethnic. However, psychologically encapsulated individuals who are highly culturally assimilated may participate primarily in the mainstream culture rather than within their primordial ethnic cultures. Individuals within Stage 4 tend to participate within their ethnic culture and within another ethnic culture. Stage 5 individuals are multiethnic. They participate in their ethnic culture, the mainstream ethnic culture, and within other ethnic cultures. A major goal of the school should be to help individuals to function at increasingly higher stages of ethnicity.

**FIGURE 6—ETHNIC PARTICIPATION OF INDIVIDUALS
AT VARIOUS STAGES OF ETHNICITY**

Curricular Implications of Ethnicity Stage One

The student within this stage of ethnicity can best benefit from mono-ethnic content and experiences which will help him/her to develop ethnic awareness and a heightened sense of ethnic consciousness. Such monoethnic experiences should be designed to help the individual to come to grips with his/her own ethnic identity and to learn how his/her ethnic group has been victimized by the larger society and by institutions, such as the media and the schools, which reinforce and perpetuate dominant societal myths and ideologies. Black Studies, Jewish American Studies, and Chicano Studies courses conceptualized in interdisciplinary and humanistic ways, and other monoethnic experiences can help the individual within this stage to raise his/her level of ethnic consciousness. Strategies which facilitate moral development and decision-making skills should be an integral part of the curriculum for the ethnically psychologically captivated individual.

Curricular Implications of Ethnicity Stage Two

Individuals within this stage can best benefit from curricular experiences which accept and empathize with their ethnic identities and hostile feelings toward outside groups. The teacher should accept the individual's hostile feelings and help him/her to express and to clarify them. A strong affective curricular component which helps students to clarify their negative ethnic and racial feelings should be a major part of the curriculum. The students should be helped to deal with their hostile feelings toward outside groups in constructive ways. The teacher should help the individual to begin the process of attaining ethnic identity clarification during the later phases of this stage.

Curricular Implications of Ethnicity Stage Three

Curricular experiences within this stage should be designed to reinforce the student's emerging ethnic identity and clarification. The student should be helped to attain a balanced perspective of his/her ethnic group. A true acceptance of one's ethnic group involves accepting its glories as well as its shortcomings. The individual in this stage of ethnicity can accept an objective view and analysis of his/her ethnic group, whereas an objective analysis is often very difficult for Stage 1 and Stage 2 individuals to accept. Value clarification and moral development techniques should be used to enhance the individual's emerging ethnic identity clarification.

Curricular Implications of Ethnicity Stage Four

Curricular experiences should be designed to help the student to master concepts and generalizations related to an ethnic group other than his/her own and to help him/her to view events and situations from the perspective of another ethnic group. The student should be helped to compare and contrast his/her own ethnic group with that of another ethnic group. Strategies should also be used to enhance the individual's moral development and his/her ability to relate positively to his/her own ethnic group and to another ethnic group.

Curricular Implications of Ethnicity Stage Five

The curriculum at this stage of ethnicity should be designed to help the student to develop a global sense of ethnic literacy and to master concepts and generalizations about a wide range of ethnic groups. The

Program and Practice	Focus	Objectives	Strategies
Multicultural Education	Cultural groups which experience prejudice and discrimination in the United States.	To help reduce discrimination against stigmatized cultural groups and to provide them equal educational opportunities. To present all students with cultural alternatives.	Creating an institutional atmosphere which has positive institutional norms toward victimized cultural groups in the United States.
Multiethnic Education	Ethnic groups within the United States	To help reduce discrimination against victimized ethnic groups and to provide all students equal educational opportunities. To help reduce ethnic isolation and encapsulation.	Modifying the total educational environment to make it more reflective of the ethnic diversity within American society.
Ethnic Studies	Ethnic groups within the United States	To help students develop valid concepts, generalizations, and theories about ethnic groups in the United States, to clarify their attitudes toward them, and to learn how to take action to eliminate racial and ethnic problems within American society. To help students develop ethnic literacy.	Modifying course objectives, teaching strategies, materials, and evaluation strategies so that they include content and information about ethnic groups in the United States.

FIGURE 1—PROGRAMS AND PRACTICES RELATED TO PLURALISM IN AMERICAN EDUCATION

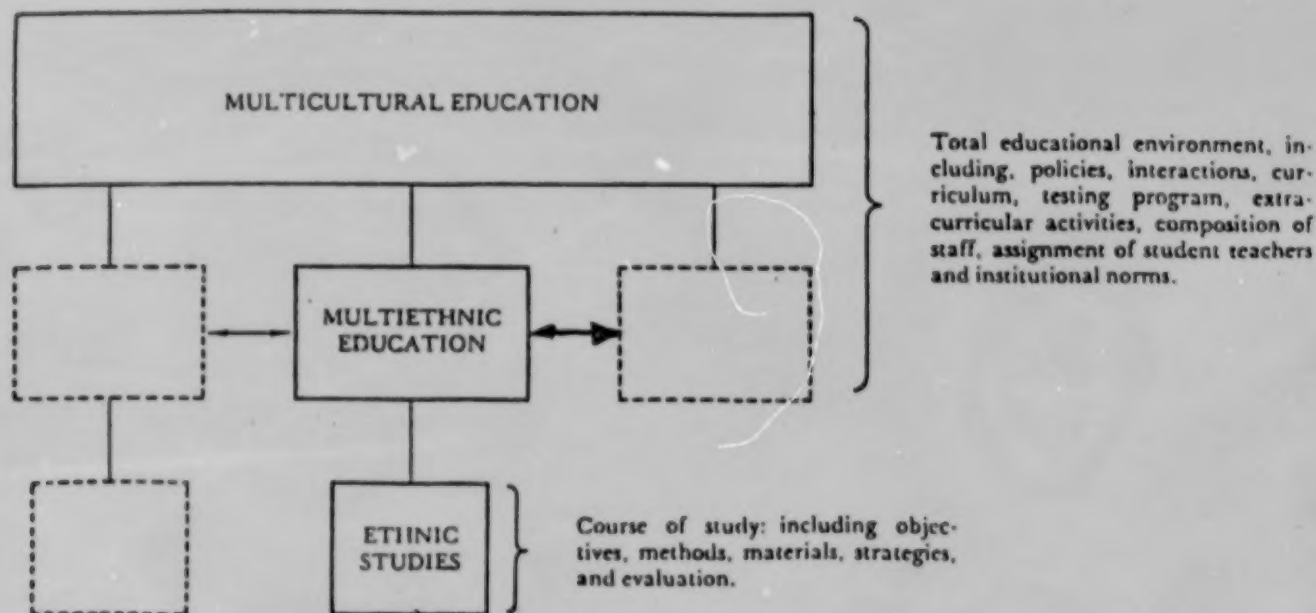
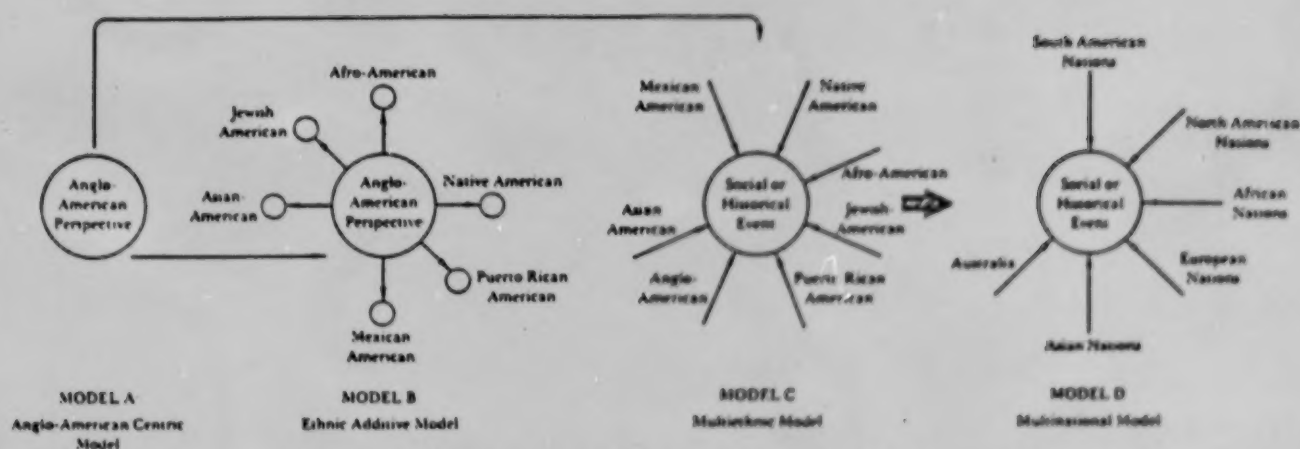


FIGURE 2—THE RELATIONSHIP BETWEEN MULTICULTURAL EDUCATION, MULTIETHNIC EDUCATION AND ETHNIC STUDIES



Ethnic studies is conceptualized as a process of curriculum reform which can lead from a local Anglo-American perspective on our history and culture (MODEL A), to multiethnic perspectives as additives to the major curriculum thrust (MODEL B), to a completely multiethnic curriculum in which every historical and social event is viewed from the perspectives of different ethnic groups (MODEL C). In MODEL C the Anglo-American perspective is only one of several and it is no way superior or inferior to other ethnic perspectives. MODEL D, which is multinational, is the ultimate curriculum goal. In this curriculum model students study historical and social events from multinational perspectives and points of view. Many schools that have attempted ethnic modification of the curriculum have implemented MODEL B types of programs. It is suggested here that curriculum reform move directly from MODEL A to MODEL C and ultimately to MODEL D. However, on those districts which have MODEL B types of programs, it is suggested that they move from MODEL B to MODEL C and eventually to MODEL D types of curricular organization.

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FIGURE 4—ETHNIC STUDIES AS A PROCESS OF CURRICULUM CHANGE

A SELECTED, ANNOTATED BIBLIOGRAPHY OF MULTICULTURAL, NONSEXIST RESOURCES

The Midwest Race and Sex Desegregation Assistance Centers (MRSDAC) resource library offers materials that can be used to promote multi-cultural, nonsexist education. The materials deal with ethnic groups, race and sex equity, race and sex-role stereotyping, human relations, curriculum development and evaluation, community relations, and other desegregation-related areas. The collection includes reference materials for teachers, counselors and administrators, as well as classroom materials for students in kindergarten through high school.

The following materials can be requested at no charge from the MRSDAC resource library by contacting:

Marcia L. Foster
Librarian
Midwest Race and Sex Desegregation
Assistance Centers
016-L Bluemont Hall
Kansas State University
Manhattan, Kansas 66506
(913) 532-6486

ERIC

ERIC Clearinghouse on Tests, Measurement, and Evaluation. "Cultural Factors in Learning and Instruction." Princeton, New Jersey: Educational Testing Service.

ERIC Clearinghouse on Tests, Measurement, and Evaluation. "Culture-free Tests." Princeton, New Jersey: Educational Testing Service, January, 1980.

Bibliography of specific tests and the overall culture-free or culture-fair testing situation that has been devised to exclude specific cultural stimuli in order that persons from a particular culture or background will not be penalized or rewarded on the basis of differential familiarity with the stimuli. AUDIENCE: Administrators.

BOOKS

Banks, James A. and William W. Joyce. Teaching Social Studies To Culturally Different Children. Reading, Massachusetts: Addison-Wesley Publishing Company, 1971.

Cheyney, Arnold B. Teaching Children of Different Cultures in the Classroom: A Language Approach (2nd edition). Columbus, Ohio: Charles E. Merrill Publishing Company, 1976.

Colangelo, Nicholas, Cecelia H. Fosley and Dick Dustin, editors. Multicultural Nonsexist Education: A Human Relations Approach. Dubuque, Iowa: Kendall/Hunt Publishing Company, 1979.

Incorporates various facets of human relations education, including multicultural, nonsexist education, human relations training, and stereotyping. Provides methods for using communications skills training to diminish prejudice and stereotyping and for using a human relations approach suitable for the classroom. AUDIENCE: Post-secondary teachers.

Cortes, Carlos E., et al. Understanding You and Them: Tips for Teaching About Ethnicity. Boulder, Colorado: Social Science Education Consortium, 1976.

A comprehensive look at ethnic studies for students at all levels. Includes teaching activities. AUDIENCE: Teachers.

Cross, Dolores E., Gwendolyn C. Baker and Lindley J. Stiles, editors. Teaching in a Multicultural Society: Perspectives and Professional Strategies. New York: The Free Press, 1977.

Strategies for teaching in a multicultural society. Helps students, parents, teachers, and administrators overcome stereotypes. AUDIENCE: Adult.

Goodman, Mary Ellen. Race Awareness in Young Children. New York: Collier Books, 1968.

Study of Black/White relations at all age levels. Covers development of racial attitudes, sociological correlates of racial attitude formation and the effects of racial attitudes on personality and interaction. Based on studies of 104 four-year-old nursery school children in a large northeastern city. AUDIENCE: Teachers, counselors.

Jenkins, Jeanne K. and Pam Macdonald. Growing Up Equal: Activities and Resources for Parents and Teachers of Young Children. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1979.

An illustrated book of nonsexist resources, activities, and suggestions for parents and others who care about children. Games and activities for children are designed to encourage creativity and independence, showing kids how to use their abilities without being limited by outdated stereotypes. AUDIENCE: Preschool-Elementary.

Linskie, Rosella and Howard Rosenberg. A Handbook for Multicultural Studies in Elementary Schools (Book I -- Chicano, Black, Asian and Native Americans). San Francisco: R and E Research Associates, 1978.

Learning activities for promoting multicultural curricula in elementary schools. AUDIENCE: Elementary Teachers.

National Coordinating Center for Curriculum Development. Minority Contributors I and II and Application Skill Booklet. Lexington, Massachusetts: Ginn Custom Publishing, 1980.

Biographical sketches highlighting the contributions of Black

Hispanic, and Native American engineers, scientists and inventors in the technological development of the United States. AUDIENCE: Secondary teachers.

Pasternak, Michael G. Helping Kids Learn Multi-cultural Concepts: A Handbook of Strategies. Champaign, Illinois: Research Press Company, 1979.

Classroom activities for building a multicultural classroom atmosphere. Adapted from strategies tested by teachers. Strategies outlined are designed: To enhance multi-cultural and multiethnic understandings; to build healthy human relations and self-concepts; and to improve the multicultural climate of schools. One section devoted to inservice training for leading, organizing, and implementing a multicultural plan to involve parents, the school and the community. AUDIENCE: Teachers.

Patchen, Martin. Black-White Contact in Schools: Its Social and Academic Effects. West Lafayette, Indiana: Purdue University Press, 1982.

Results of a case study of race relations in the Indianapolis public high schools during the early 1970's. AUDIENCE: Administrators, counselors.

Paulson, Wayne, editor. The Values Corner: An Independent Learning Center for Grades 2-5. Minneapolis: Winston Press, 1976.

A colorful, portable learning center that encourages children to work independently in creative ventures and choice-making. Implements basic reading and writing skills. Has optional take-home activities that the child can share with home and community. The 12 resource folders are concerned with changes, crafts, jobs, fighting, friendship, fears, feeling, rules, secrets, future, health and safety, and fun. The teacher's guide contains many adaptable ideas. AUDIENCE: Elementary students.

Roots of America: A Multiethnic Curriculum Resource Guide for 7th, 8th, and 9th Grade Social Studies Teachers. Washington, D.C.: National Education Association, 1975.

Series of resource units designed to assist 7th, 8th, and 9th grade teachers in locating and using resource materials that bring to life the unique American experiences of Black Americans, Italian Americans, Japanese Americans, Jewish Americans, Mexican Americans, Native Americans, Polish Americans, and Puerto Ricans. AUDIENCE: Intermediate teachers.

School Desegregation and Cultural Pluralism: Perspectives on Progress. San Francisco: Service, Training, and Research in Desegregated Education (STRIDE), 1974-75.

A compilation of nine research papers written about various aspects of cultural pluralism in education. AUDIENCE: Educators.

Shirts, Garry R. Star Power: A Simulation Game. LaJolla, California: Western Behavioral Sciences Institute, 1969.

A simulation in which students build a low mobility, three-tiered society through the distribution of wealth. Participants

try to achieve a higher level in society by acquiring wealth through trading with other participants. AUDIENCE: Senior high students, teachers, adults.

Simon, Norma. All Kinds of Families. Chicago: Albert Whitman and Company, 1979.

Explores in text and in pictures what a family is and how families are different. Reflects happy times, as well as times in family life when things are sad or troubled. Also stresses the family as the center of the child's world. AUDIENCE: Primary-Intermediate.

AUDIO-VISUAL MATERIALS

Values Clarification: Black Rabbits and White Rabbits (filmstrip, cassette, and teacher's guide). Pleasantville, New York: Sunburst Communications, 1976.

The story of two communities--each with its own customs and territory. The white rabbits enslave the black rabbits. The black rabbits revolt and enslave the white rabbits. AUDIENCE: Intermediate, junior high teachers and counselors.

MRSDAC Resource Request

District _____

Address _____

Telephone _____

Person Requesting Materials _____

Materials Desired

Author	Title	Dates Desired
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

MULTICULTURAL ASSESSMENT ITEM BANK

ASSESSMENT STATEMENTS

	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5
<u>PERSONAL/PROFESSIONAL DEVELOPMENT</u>										
1. I attend meetings, conferences, workshops and other training programs in multicultural education. (7)	1	2	3	4	5	1	2	3	4	5
2. I feel comfortable discussing racial issues with people of other races as well as my own. (4)	1	2	3	4	5	1	2	3	4	5
3. I find teaching students from various cultural backgrounds to be a satisfying experience. (6)	1	2	3	4	5	1	2	3	4	5
4. I strive to avoid expressions and actions which are offensive to members of various cultural groups. (1)	1	2	3	4	5	1	2	3	4	5
5. I listen with an open mind to students and faculty members of different cultural groups, even if their communications are initially disturbing or divergent from my own thinking. (1)	1	2	3	4	5	1	2	3	4	5
6. The district's inservice program provides information on materials and techniques that can be used to enhance multicultural education in the classroom. (7)	1	2	3	4	5	1	2	3	4	5
7. The district's multicultural inservice activities are helpful in providing information that will aid me in diagnosing the knowledge and abilities of students from different cultural backgrounds. (7)	1	2	3	4	5	1	2	3	4	5
8. The district's multicultural inservice program deals with multicultural ideas in the abstract as well as helping me examine my behavior in a multicultural setting. (7)	1	2	3	4	5	1	2	3	4	5
9. I have participated in workshops, seminars and institutes on communications in a multicultural setting. (2)	1	2	3	4	5	1	2	3	4	5
10. I read books or articles to increase my understanding of and sensitivity to the particular aspirations, needs, strengths, problems and frustrations of minorities. (1)	1	2	3	4	5	1	2	3	4	5

MULTICULTURAL ASSESSMENT ITEM BANK

100

ASSESSMENT STATEMENTS

	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5
1. I would like the staff of my school to be racially and culturally integrated. (6)	1	2	3	4	5	1	2	3	4	5
2. I strive to maintain personal associations which reflect racial and ethnic openness. (11)	1	2	3	4	5	1	2	3	4	5
3. I recognize racial and cultural biases in myself and in students and attempt to overcome them. (2)	1	2	3	4	5	1	2	3	4	5
4. I do my best teaching in classes that contain students of cultural backgrounds other than my own. (2)	1	2	3	4	5	1	2	3	4	5
5. I am able to identify cultural bias in my own instruction. (4)	1	2	3	4	5	1	2	3	4	5
6. I have the professional training required to work with pupils from diverse cultural backgrounds. (4)	1	2	3	4	5	1	2	3	4	5
7. I believe in the benefit of cultural pluralism in our society. (11)	1	2	3	4	5	1	2	3	4	5
8. I believe that multicultural education will foster educational equity. (11)	1	2	3	4	5	1	2	3	4	5
9. I avoid situations where there is open conflict between races. (11)	1	2	3	4	5	1	2	3	4	5
<u>AWARENESS AND SENSITIVITY</u>										
1. I encourage diversity of values, life styles and viewpoints, even when these run counter to my own preferences. (5)	1	2	3	4	5	1	2	3	4	5
2. I am aware of the effects of bias and discrimination on children. (4)	1	2	3	4	5	1	2	3	4	5
3. My students feel relaxed about working with pupils from different cultural backgrounds. (3)	1	2	3	4	5	1	2	3	4	5
4. I take advantage of opportunities to counteract prejudicial and stereotyped thinking. (2)	1	2	3	4	5	1	2	3	4	5

MULTICULTURAL ASSESSMENT ITEM BANK

ASSESSMENT STATEMENTS	WHAT IS:					WHAT SHOULD BE:				
	Almost Always	Frequently	Occasionally	Almost Never	Not Applicable	Almost Always	Frequently	Occasionally	Almost Never	Not Applicable
	1	2	3	4	5	1	2	3	4	5
5. I take the initiative in dispelling prejudices, stereotypes and misconceptions among students. (1)	1	2	3	4	5	1	2	3	4	5
6. I am comfortable confronting statements made by other faculty that are racially or culturally biased or prejudiced. (5)	1	2	3	4	5	1	2	3	4	5
7. I am aware that group prejudices might be reinforced by homogenous or ability grouping and have taken steps to provide appropriate alternatives. (1)	1	2	3	4	5	1	2	3	4	5
8. I try to prevent any prejudiced or stereotyped thinking from unfairly influencing my discipline or evaluation of students. (1)	1	2	3	4	5	1	2	3	4	5
9. I take the initiative in discouraging or preventing patterns of informal discrimination, segregation or exclusion of minority group members from school clubs, committees, etc. (1)	1	2	3	4	5	1	2	3	4	5
10. My students feel relaxed about socializing with pupils from different cultural backgrounds. (3)	1	2	3	4	5	1	2	3	4	5
11. I recognize the need for and facilitate the arrangement of self-segregation among students at times in classrooms, extra-curricular activities and leisure periods. (5)	1	2	3	4	5	1	2	3	4	5
12. I recognize individuals within a group may not have the same values as other members of the group. (11)	1	2	3	4	5	1	2	3	4	5
<u>INSTRUCTION</u>										
1. I believe that my classroom conduct encourages my students to respect one another and be open and honest in their communications with me and with each other. (1)	1	2	3	4	5	1	2	3	4	5
2. I search for ways to overcome the reluctance of students to recognize and discuss racial and ethnic questions. (6)	1	2	3	4	5	1	2	3	4	5

MULTICULTURAL ASSESSMENT ITEM BANK

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ASSESSMENT STATEMENTS

	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost never 4	Not Applicable 5
3. I use problem-solving techniques which focus on real problems in intergroup relations and have immediate relevance to the lives of the students. (1)	1	2	3	4	5	1	2	3	4	5
4. I adjust my teaching methodologies with students from different cultural backgrounds. (2)	1	2	3	4	5	1	2	3	4	5
5. I clearly demonstrate that academic expectations are equally high for students from all cultural backgrounds. (5)	1	2	3	4	5	1	2	3	4	5
6. I allow open discussion of racial conflicts in the larger society, the community and the schools. (5)	1	2	3	4	5	1	2	3	4	5
7. I allow for the learning styles of all students within my class(es). (3)	1	2	3	4	5	1	2	3	4	5
8. I believe that students of different cultures learn differently. (11)	1	2	3	4	5	1	2	3	4	5
9. My instruction demonstrates my positive values for cultural pluralism. (11)	1	2	3	4	5	1	2	3	4	5
<u>CURRICULUM: CONTENT</u>										
1. Where pertinent, the content in all my classes includes a focus on multicultural issues. (2)	1	2	3	4	5	1	2	3	4	5
2. Historical, cultural and intellectual contributions of minority groups are included as an integral part of my students' curriculum. (3)	1	2	3	4	5	1	2	3	4	5
3. My curriculum includes the writings and works of a wide range of cultural backgrounds. (6)	1	2	3	4	5	1	2	3	4	5
4. I design curriculum modules which relate to the multicultural population of the nation and which provide ways for all pupils to gain positive insights into cultural groups. (7)	1	2	3	4	5	1	2	3	4	5

ASSESSMENT STATEMENTS

	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5
5. I present group differences in ways that cause students to value the multicultural character of our nation. (3)	1	2	3	4	5	1	2	3	4	5
6. I develop in students the skills and values necessary for survival in the dominant culture without denying the existence of other values equally appropriate in minority cultures. (7)	1	2	3	4	5	1	2	3	4	5
7. I allow my students to examine their own attitudes and behavior toward people from different cultural backgrounds. (3)	1	2	3	4	5	1	2	3	4	5
8. My students are encouraged to positively deal with each other's language, language dialect or expressions. (5)	1	2	3	4	5	1	2	3	4	5
9. My students are given opportunities to express, celebrate and maintain ethnic and racial differences. (3)	1	2	3	4	5	1	2	3	4	5
10. I teach how minority values differ from majority values in our society, and all values are presented as equally valid. (5)	1	2	3	4	5	1	2	3	4	5
11. I provide special opportunities for students in my classroom who are linguistically different. (11)	1	2	3	4	5	1	2	3	4	5
12. I teach about diversity between groups as well as within groups. (11)	1	2	3	4	5	1	2	3	4	5
13. I provide opportunities for students to develop decision-making skills. (11)	1	2	3	4	5	1	2	3	4	5
14. I use a multicultural approach and materials to teach basic skills. (11)	1	2	3	4	5	1	2	3	4	5

ASSESSMENT STATEMENTS	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost Never 4	Not Applicable 5
<u>CURRICULUM: RESOURCES</u>										
1. I use the various multicultural materials available in the school library, public library, media center and other resource centers. (7)	1	2	3	4	5	1	2	3	4	5
2. I know where to obtain multicultural materials which are free of racial bias for use in my classroom. (4)	1	2	3	4	5	1	2	3	4	5
3. When ideal materials cannot be found, I have been trained to detect and to teach students to detect both overt and subtle forms of racial stereotyping. (5)	1	2	3	4	5	1	2	3	4	5
4. I redesign curriculum materials to promote a positive understanding about minority students and their cultures. (7)	1	2	3	4	5	1	2	3	4	5
5. I explain to my students how some materials have contributed to negative assumptions about minority students and their cultures, either by omission or inclusion of data which promotes a less than positive view of minorities. (7)	1	2	3	4	5	1	2	3	4	5
6. The instructional materials that I use portray various racial/ethnic groups honestly, realistically and sensitively. (3)	1	2	3	4	5	1	2	3	4	5
7. I have evaluated my textbooks to determine whether they contain fair and appropriate treatment of minority groups. (1)	1	2	3	4	5	1	2	3	4	5
8. Bulletin boards, posters, charts and other visual aids depicting cultural diversity are displayed in my classroom. (7)	1	2	3	4	5	1	2	3	4	5
9. My displays show people from different backgrounds working and socializing together. (1)	1	2	3	4	5	1	2	3	4	5
10. I use magazine and newspaper articles relating to intercultural experiences and problems for classroom discussions and to enhance positive human relations. (11)	1	2	3	4	5	1	2	3	4	5

MULTICULTURAL ASSESSMENT ITEM BANK

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ASSESSMENT STATEMENTS

	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost never 4	Not Applicable 5
11. Multicultural materials are readily available to my students in a range of interest and reading levels. (11)	1	2	3	4	5	1	2	3	4	5
12. I incorporate supplementary multicultural teaching materials into my classroom curriculum. (4)	1	2	3	4	5	1	2	3	4	5
13. The materials on minorities that I use are an integral part of each curriculum rather than attached or treated separately. (3)	1	2	3	4	5	1	2	3	4	5
14. I use parents and community members from various cultural backgrounds as classroom assistants, occupational speakers and visiting lecturers. (11)	1	2	3	4	5	1	2	3	4	5
<u>PARENT/COMMUNITY RELATIONS</u>										
1. I seek the assistance of the community in developing multicultural education activities. (2)	1	2	3	4	5	1	2	3	4	5
2. I have visited and familiarized myself with the families and communities from which my students come. (1)	1	2	3	4	5	1	2	3	4	5
3. I have made efforts to involve the parents or guardians of all my students in school activities. (1)	1	2	3	4	5	1	2	3	4	5
4. I have attempted to establish and maintain some meaningful contact and dialogue with the parents, guardians and community members concerning the school's educational programs. (1)	1	2	3	4	5	1	2	3	4	5
5. I seek financial assistance from community organizations and businesses to promote multicultural activities (i.e., field trips, ethnic study days, materials, etc.). (11)	1	2	3	4	5	1	2	3	4	5
6. I make efforts to insure that all parents and guests feel welcome and comfortable in my classroom and the school. (11)	1	2	3	4	5	1	2	3	4	5
7. I ask parents representing different cultural backgrounds to assist me in reinforcing basic skills	1	2	3	4	5	1	2	3	4	5

ASSESSMENT STATEMENTS

WHAT IS:

WHAT SHOULD BE:

Almost Always
Frequently
Occasionally
Almost never
Not Applicable
1 2 3 4 5

Almost Always
Frequently
Occasionally
Almost never
Not Applicable
1 2 3 4 5

SCHOOL: LEADERSHIP

- | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 1. My principal regularly works with the teaching staff to help them improve the quality of their efforts in multicultural education. (6) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 2. My principal takes leadership in the development of school integration goals and activities. (3) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 3. My principal has positive attitudes towards multicultural education. (7) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 4. My principal deals directly and openly with minority groups. (6) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 5. My principal promotes positive relations between minority and majority faculty members. (6) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 6. The administration of my school prefers a staff composed of people from different cultural backgrounds. (6) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 7. My principal provides people of different races with equal opportunity to practice their leadership skills on committees, projects and special assignments. (11) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 8. The principal is open to suggestions from staff members of different cultural backgrounds. (11) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 9. My principal attempts recruiting under-represented minorities as new staff members. (11) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 10. My principal promotes educational policies and practices which promote good relations between students of different cultural backgrounds. (11) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |

SCHOOL: PARENTS/COMMUNITY

- | | | | | | | | | | | |
|--|---|---|---|---|---|---|---|---|---|---|
| 1. Efforts are made by my school's staff to make sure that all parents feel welcome and comfortable at the school. (3) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
|--|---|---|---|---|---|---|---|---|---|---|

MULTICULTURAL ASSESSMENT ITEM BANK

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ASSESSMENT STATEMENTS

WHAT IS:

WHAT SHOULD BE:

Almost Always
Frequently
Occasionally
Almost Never
Not Applicable
1 2 3 4 5

Almost Always
Frequently
Occasionally
Almost Never
Not Applicable
1 2 3 4 5

2. My school provides the community with current information about its multicultural education programs. (2)
3. I think the community my school serves wants the school to foster and achieve cultural pluralism. (6)
4. My school's parent organization has a membership representative of the students' cultural backgrounds. (8)
5. My school has attempted to find what barriers keep parents from being involved in school activities. (8)
6. The educational programs in my school are greatly enhanced by the involvement of minorities from the community as paraprofessional teachers and support staff. (11)

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

SCHOOL: STAFF

1. People on our staff interact comfortably with colleagues from different races. (11)
2. In my school, all staff members, regardless of racial/ethnic background, are free to express their ideas and feelings. (3)
3. Staff promotions and assignments, curricular and extracurricular, are handled on the bases of merit rather than racial or ethnic considerations. (3)
4. The staff members in my school do not condone racial or ethnic slurs in the form of jokes or other comments. (3)
5. My school's staff members openly recognize racial and cultural biases in themselves and students, and attempt to overcome them. (3)

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

ASSESSMENT STATEMENTS	WHAT IS:					WHAT SHOULD BE:				
	Almost Always 1	Frequently 2	Occasionally 3	Almost never 4	Not Applicable 5	Almost Always 1	Frequently 2	Occasionally 3	Almost never 4	Not Applicable 5
6. The staff in my school recognizes the need for natural self-segregation among students at times in classrooms, extra-curricular activities and leisure periods. (5)	1	2	3	4	5	1	2	3	4	5
7. My school's staff-selected materials, resources and media available in the library, media center and guidance offices reflect the racial and ethnic diversity of the nation and project anti-racist images and concepts. (5)	1	2	3	4	5	1	2	3	4	5
8. I think that most of the staff's efforts toward implementation of a multicultural curriculum at my school have been successful. (2)	1	2	3	4	5	1	2	3	4	5
9. My school's staff continues to carefully preview, review and update all textbooks and other instructional media to guarantee the elimination of cultural bias. (3)	1	2	3	4	5	1	2	3	4	5
10. Staff members in my school generally receive equal treatment, regardless of race. (6)	1	2	3	4	5	1	2	3	4	5
11. My school's counselors clearly convey in their behavior the assumption that all students can achieve significantly. (6)	1	2	3	4	5	1	2	3	4	5
12. My school's guidance services are consciously provided with a sensitivity to the problems and needs of minority students, their cultures and their communities. (2)	1	2	3	4	5	1	2	3	4	5
<u>SCHOOL: STUDENTS</u>										
1. Students in my school from one cultural group are comfortable with students of other racial/ethnic groups. (3)	1	2	3	4	5	1	2	3	4	5
2. The food services department respects the food choices of the multicultural make-up of the school and includes appropriate items on the menu. (3)	1	2	3	4	5	1	2	3	4	5

ASSESSMENT STATEMENTS

WHAT IS:

WHAT SHOULD BE:

Almost Always
Frequently
Occasionally
Almost never
Not Applicable

Almost Always
Frequently
Occasionally
Almost never
Not Applicable

1 2 3 4 5

1 2 3 4 5

- | | | | | | | | | | | |
|--|---|---|---|---|---|---|---|---|---|---|
| 3. My school's classes reflect the diverse composition of my school. (3) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 4. Grouping, class scheduling and student assignment policies promote multicultural interaction. (3) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 5. The racial breakdown of students expelled or suspended reflects the racial proportions of the student body. (5) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 6. Students in my school form groups in out-of-class situations that reflect the cultural backgrounds of the students. (3) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 7. Students in my school are encouraged to discuss school events and current events which relate to racial issues. (5) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 8. My school maintains the same standards of conduct for all students. (3) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 9. There is not an excess of tardiness, dropouts or absences in my school for students from a specific cultural background. (3) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 10. All students, regardless of culture or socio-economic status, are encouraged to participate in any of the extracurricular activities available in my school. (6) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 11. Participants in my school's various organizations, clubs and athletic programs reflect the racial and cultural composition of the student body. (6) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 12. Social events in my school are planned and conducted to foster multicultural interaction and education. (6) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 13. Minority students serve as officers of classes, student organizations and academic groups on more than a token basis. (6) | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |

MULTICULTURAL ASSESSMENT ITEM BANK

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ASSESSMENT STATEMENTS	WHAT IS:					WHAT SHOULD BE:				
	Almost Always	Frequently	Occasionally	Almost Never	Not Applicable	Almost Always	Frequently	Occasionally	Almost Never	Not Applicable
	1	2	3	4	5	1	2	3	4	5
14. I think that students in my school generally receive equal treatment, regardless of cultural background. (6)	1	2	3	4	5	1	2	3	4	5
15. Students of different cultural backgrounds are significantly involved in the planning of my school's out-of-class activities. (2)	1	2	3	4	5	1	2	3	4	5
16. Students feel comfortable in speaking and dressing in ways that reflect their cultural background. (6)	1	2	3	4	5	1	2	3	4	5
17. Exceptional classes, including special and gifted education, reflect the diverse composition of my school. (3)	1	2	3	4	5	1	2	3	4	5

ASSESSMENT STATEMENT SOURCES

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- (10) Matthews, Martha and McCune, Shirley. Implementing Title IX and Attaining Sex Equity: A Workshop Package for Elementary-Secondary Educators. Resource Center on Sex Roles in Education: U.S. Office of Education.
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- (12) Tredyffrin/Easttown Project. Women's Educational Equity Program, 1979.

FACILITATOR'S HANDBOOK

The Waddington Decision

A Role Playing Activity

Anthony V. Codianni
Multicultural Curriculum Specialist

Midwest Race and Sex Desegregation
Assistance Centers

Kansas State University - Bluemont Hall
Manhattan, Kansas
913-532-6408

Materials Required for this Activity

- 30 Role Cards
- 4 Data Packets
- 4 Instructions to Group Leaders
- 1 Undecided School Board Worksheet
- 3 Waddington Group Worksheets
- 30 Copies of the Memorandum from Waddington Advisory Board

Acknowledgements

The authors wish to thank the Minneapolis Ethnic Cultural Center for allowing us to use their model for this role playing activity. Special thanks are given to Christian Skjervold, Daniel Gregg and Bruce Tipple in providing consultant services to the staff in developing this activity.

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A. V. C.

INTRODUCTION

Waddington is a role playing activity designed to allow students, parents, teachers and others to participate in some simulated aspects of the complex process of decision-making. Although the roles are not of real people, they do represent actual positions held by people in various communities throughout the U.S. The information used in the data packet comes from a variety of sources available today.

Participants are assigned roles representing views expressed by people today toward multicultural, nonsexist education. A school board faces a decision regarding a new policy statement and votes to recommend a plan for implementing MC/NS education in its district. The initial impetus for this plan was the memorandum from the district advisory committee to the Waddington School Board. A hearing is held to seek views from members of the community. This is not unlike hundreds of meetings held every month throughout various school districts.

The participants are involved in a simulated School Board Hearing to present arguments in favor and against the implementation of a MC/NS perspective within all aspects of the curriculum. Information to support the arguments will be drawn from the data packets accompanying this activity.

The School Board will reach a decision and make a recommendation on what course of action should be followed in reference to the memorandum. A discussion analyzing the different points of view and the decision process will serve as the activity's conclusion.

There are 5 major phases to the activity.

I. Introduction:

During this phase, participants are introduced to the activity. Participants

will then receive their roles and will meet with the other members of the group to which they belong. Each role player introduces himself/herself to the other members of the group at this time. Each group will be given a data packet.

II. Intragroup Discussions:

Participants work in the four respective groups -- those in favor of MC/NS education, those against MC/NS education, those undecided about MC/NS education and the school board -- during this phase.

The group discusses three basic questions: 1. What is the effect of MC/NS education on students? 2. What is the effect of not providing MC/NS education to students? 3. What action can we take that will bring about the best education for our students? Each group also completes a worksheet outlining the reasons for its position. The undecided group outlines alternatives and several questions to be considered in making a decision.

III. Data Gathering:

In this phase each group identifies information to be used to support its arguments. It also identifies a spokesperson and three individuals who will serve as witnesses during the School Board Hearing.

IV. School Board Hearing:

This meeting will include the entire group. Each spokesperson will prepare action to be taken. To support their proposals, these people will call witnesses to provide further information. After each of the other three groups have made a proposal, the undecided group will ask questions to clarify the various positions. Then, the members of the school board will hold a discussion among themselves. Finally all school board members will vote to decide which alternative to select.

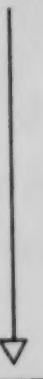
V. Final Discussion:

After the School Board has announced its decision, each of the groups will meet to discuss briefly how its members will be affected by the announced decision. At this time a facilitator led discussion will summarize the activity. The chart on the following page provides an overview of what each participant or group of participants will be doing during each phase of the activity.

ACTIVITY OBJECTIVES

At the conclusion of Waddington, the participants will be better able to:

1. Explain and discuss the ways in which different groups (ethnic, racial, women) are concerned about multicultural, non-sexist education.
2. Identify and describe how multicultural, non-sexist education requires social action and decision-making.
3. Clearly state the interests and values involved in multicultural, non-sexist education.
4. Identify and state alternative plans for implementing multicultural, nonsexist education.
5. Identify and analyze the long range effects of multicultural, non-sexist education.
6. Identify a rationale for multicultural, non-sexist education.

	Phase I	Phase II	Phase III	Phase IV	Phase V
School Board (Undecided)	-Participate in introduction -Groups are formed and roles assigned -Overview the contents of the data packets	-Outline alternative courses of action -Discuss questions to be considered -Announce alternatives and questions to the other groups	-Search Data Packets for answers to the questions in phase two -Prepare for School Board hearing -Select a chairperson	-Conduct School Board Meeting -Listen to presentations from other groups -Ask questions of other groups -Discuss and reach a decision by School Board Vote	-Discuss how group members will be affected by the decision
Against MC/NS Group		-List reasons for groups position -Listen to alternatives and questions -Revise group position if necessary	-Identify supporting evidence for each reason from data packet -Select a spokesperson -Select witnesses -Prepare presentation	-Make group presentation -Answer questions from School Board -Listen to other groups presentation	-Participate in discussion and debriefing
In Favor MC/NS Group					
Moderate MC/NS Group					
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FACILITATORS GUIDE

Phase One, Introductory Activities: It is important during the introduction of this activity to provide the participants with a brief background related to multicultural, nonsexist education. Read the following scenario:

The Waddington Public Schools Advisory Committee has made a call for the inclusion of multicultural, nonsexist education to include but not limited to content, materials, and strategies in the curriculum. These recommendations have been forwarded to the school board. The school board has called an open meeting to discuss these recommendations. At the conclusion of the meeting the school board will vote on the recommendations of the advisory committee.

Distribute copies of the memorandum to each person.

Then read the memorandum from the Waddington Advisory Committee (Data Card #1):

TO: The Waddington School Board
 FROM: The Waddington Multicultural, Nonsexist Advisory Committee
 RE: Revisions of Current Curriculum

The school board is the official policy making body in the school district. Members are influential community leaders. The leadership and support of the board is necessary if fundamental change in educational process is to be achieved. Therefore, we the Advisory Committee of the Waddington Public Schools recommends that the Waddington School Board adopts a multicultural, nonsexist policy statement and proceeds to develop and implement an educational plan based upon that policy statement. The plans should provide for instructional materials, teaching strategies, and curriculum content in all subject areas. The plans should include goals, priorities, activities and target dates for grade levels pre-kindergarten through twelve.

These plans should include, but not limited to, the following areas:

1. Recognition and reduction of ethnic, racial and sexist stereotyping and bias in all instructional materials;
2. In-service for professional staff in human relations and implementation of multiethnic, nonsexist curriculum programs;
3. Intercultural experiences for students;
4. Integration of content on minority groups, women, ethnic groups, handicapped and intergroup relations into all aspects of the curriculum;
5. Use of regional resource people in the area of minority studies, ethnic studies and women studies;
6. Development of a collection of multiethnic, nonsexist materials for the staff and the students.

This should set the stage for the activity. Explain that these are various positions taken throughout the community in reference to multicultural, nonsexist

"Patriotic Parents and Citizens, Alert!"

We are all aware that for many years our most sacred American institutions have been under pressure from a growing left wing conspiracy. This conspiracy has grown stronger since the days of the Kennedy administration, when a small "liberal" clique managed to convince that worthy American president that they were actually working for the best interest of all Americans. Since that time, men like Fullbright, Warren, McGovern and McCarthy has indoctrinated increasingly large numbers of Americans into believing that our democratic government and Americanism are no longer worthy of their support.

Where will this conspiracy end? We say that it will end in Waddington. Apparently, the members of the Waddington Advisory Committee have also been taken in by the left wings. They are proposing to ignore our basic American values and our great American heritage in the new proposal.

The proposed plans require the inclusion of ethnic/racial groups and women. Are we to rewrite our history and make heroes out of people simply because of their race or sex? Why must these marginal groups be included in all courses? If we are to include these people, why not limit them to only one subject? Why can't we have one course on minorities for minorities? Why do all our children have to take these courses? It is impossible for teachers to teach about every group--how can they ever gain that knowledge? What about the costs to our districts for teacher training?

When will our children learn to be patriotic citizens? When will they learn about our valient struggle for freedom? When will they be taught to stand up and be proud to be Americans? When will our students learn that there are some groups who have contributed more to our society and others who just live off the systems? These are questions that the "liberals" have to answer! We say back to basics--don't give us differences--give us patriotic unified Americans!!!

Parents for Education in Patriotism (PEP)
Editor: Patrick Riotic

Tell the participants this can be found in their data packets and expresses a view from a person in the community. Now read Data Card #3--"Letter to the Editor of Waddington Times".

To the Editor:

Several years ago, we in this society reexamined its composition. For decades the prevailing myth was that American was a melting pot. Through our reexamination, we have discovered that our multi-cultural society has always been comprised of an extremely wide range of different ethnic groups. American society is as ethnically diverse today as at anytime in its history, and the schools have a responsibility to reflect the reality of this diversity. It cannot be ignored, it must permeate the entire school program. Only then will our students learn to work and live in harmony with those whose values, traditions, and behavior patterns differ

from their own. This is a primary goal of our educational system.

Sincerely,

Professor Herbert P. Learner
Waddington

This also expresses a view from a person in the community. Explain that these cards can be found in the data packets to support various arguments.

Following this brief background activity, each participant should be assigned a role, and the large group should be divided into the following four groups:

Pro-MC/NS Education

Sally Meyers
Edgar Washington Jones
Patricia Johnson
Edward White Eagle
Reverend Paul Smith
Reiko Tanaka
Herbert P. Learner

Anti-MC/NS Education

Peter Martarolli
Sally Anderson
Steven Urek
Carlos Ruiz
Patrick Riotic
Sandra Ragowski
Carla Peters

Moderate MC/NS Education

Tony Purvis
Bruce Superka
Doug Marquez
Ken Brinker
Sharryl Tiegs
June Switzer
Charlotte Hawke
Carolyna Ramos

Undecided School Board

Carol Brown
John Ferraro
Carl Jefferson
Frank Bremer
Anita Gomez
Sara Lockridge
Janet Anderson

If the group has fewer than 29 persons, the same relative size should be maintained for each group, and the excess roles may be added to the data packet used by each group. In larger groups, it will be necessary for some people to work as pairs on single roles.

In each group, the facilitator should identify one or two group leaders who will be responsible for making sure that the group works effectively toward accomplishing its tasks. Each group leader will receive a copy of INSTRUCTIONS FOR GROUP LEADERS in addition to his or her role card.

At this point, the group members will introduce themselves to each other. The facilitator should give each group a copy of the activity overview chart so that they know exactly what is expected of them at each stage of the activity. It would be useful for the facilitator and the group to agree on a time schedule to follow for the activity. The suggested time is five one-hour sessions. One for each phase of the activity--but groups will vary in the amount of time

needed. It is possible to conduct this activity within a two or three hour session.

The groups may then spend some time looking through the data packet to acquaint themselves with its contents.

Phase two, Intragroup Discussions: Working in their respective groups, the participants will first discuss three questions. (1) What is the effect of a vote in favor of accepting the memorandum? (2) What is the effect of a vote against the memorandum? (3) What action can we take that brings the greatest benefit to all the children in the district?

The facilitator may want to put these questions on a ditto, or a transparency or on the chalkboard and allow the participants ten to fifteen minutes to discuss them. The facilitator may then take a short time to hold a general discussion to identify some possible effects of each course of action.

Next the Pro-MC/NS, the Anti-MC/NS and the Moderate MC/NS groups complete questions #1 of the Waddington Decision Group Worksheet. The group leaders should see that each group member identifies at least one reason for that group's position. These reasons should be listed in the left hand column of the worksheet.

At the same time the School Board will consider the alternative courses of action. These are outlined on the School Board Group Worksheet. The group will also discuss the important questions which must be considered in reaching a decision. They will match the questions with the alternatives and prepare a brief presentation. This presentation will be made to the other groups so that they will know what to consider in preparing their arguments supporting their phase, the groups may wish to revise their positions following the School Boards' presentation. If time is at a premium, the facilitator may want to read the five alternative choices to the entire group to assist them in their presentations.

Phase three, Data Gathering: The School Board should spend this time searching the data packet for information which helps to answer the questions outlined

in Phase two. They will write the numbers of the data cards providing information on each question after that question on their worksheet. This will help them prepare for the School Board meeting during Phase four. At the meeting they will question each of the other groups after their presentations.

While the School Board is searching its data packet, the other three groups will complete the remaining parts of the Waddington Decision Group Worksheet. This will require them to find information in the data packet to support the reasons for their positions outlined in Phase two. They should also discuss the way in which their presentations will be made to the School Board. The spokesperson for each group should present the main arguments and supporting information, and each witness should add some new perspective and information. The witnesses should not merely repeat the same points made by the spokesperson.

NOTE ON THE DATA PACKET: It is important that the participants are aware that many of the data cards come from actual federal and state legislation. The articles are real and reflect the effects of multicultural, nonsexist education on many individuals and communities.

At the end of the phase each of the four groups should be fully prepared for the School Board meeting.

Phase four, School Board Meeting: During the phase the School Board will conduct an open meeting. The Pro-MC/NS group will be the first to make its presentation. The spokesperson will present the major arguments and up to three witnesses may present additional points. They should refer to specific data cards when supporting their arguments. This should take no longer than ten minutes. Following the presentation, the School Board will take five minutes to question the group. This pattern will be repeated for the Anti-MC/NS and Moderate MC/NS groups.

After all three presentations have been made, a ten minute open question and answer session will be held. Members of all three groups should be prepared to respond to questions asked by members of the School Board.

The last part of this phase will be devoted to the School Board's decision. In an open meeting before all the groups, the Board will decide to recommend one of the five alternatives courses of action. Each Board member should be allowed to make a statement, and then the School Board chairperson should call for a vote. A simple majority vote is needed to recommend a proposed action.

After the decision has been reached, the School Board chairperson will announce it formally to the other three groups.

Phase five. Final Discussion: This phase is the most crucial in terms of recognizing formally what steps are taken in the decision making process.

Each group should spend about five minutes reporting to the total group to discuss how the School Board decision will affect the group members. Then, the facilitator may hold a brief general discussion to identify ways in which the decision will affect different individuals differently.

Next, the facilitator should have the participant turn their attention to some of the key issues in their case. Here are some questions which may help guide the discussion:

- .What are some advantages of multicultural, nonsexist education for all students?
- .What ethnic groups were represented in the roles? How did their ethnicity affect their position?
- .Why weren't all women taking the same position? How did they differ?
- .How sensitive was the Board to the ethnic communities? Women?
- .Do you think that prejudice discrimination was a factor?
- .Which pieces of information were most convincing? least convincing? Why?
- .Was any racism or sexism exhibited by any role? How did you feel?

Finally, the participants should consider carefully the decision making process, using the following questions:

- .What was the major decision facing the Waddington community?
- .What alternative courses of action were open to the School Board?
- .What things did the School Board have to consider in reaching a decision?
- .What do you think was most influential in the decision of the Board?
- .How did values and feelings affect the decision making in this case?
- .How can a community influence public policy decision makers?

Instructions to Group Leaders

Your primary tasks are to assemble your groups, guide the group in preparing a logical argument for its position, help the group to select a spokesperson and up to three witnesses who will be called on to speak at the meeting of the school board. Each group member should offer at least one reason for the group's position. Your group should try to provide as much strong evidence as possible to support its position. Be sure everyone has looked carefully at the data packet. You should also consider all the consequences of the various alternatives being discussed.

The Waddington DecisionGroup Worksheet

Name of Your
Group's Spokesperson

Name of Your
Group's Witnesses

Name of
Group Members

Your Group's Position on Multicultural/Nonsexist education.

1. Based on the information presented in your roles, what are all the possible reasons for your group's position? Find information in the data packet to support each reason listed for question 1.

Reason

Supporting Information

A. _____

B. _____

C. _____

D. _____

E. _____

F. _____

G. _____

H. _____

I. _____

The Waddington Decision

School Board Worksheet

Listed below are five alternative courses of action which may be considered by the Waddington School Board with respect to multicultural/nonsexist education. For each alternative list questions which must be discussed when considering that alternative. Then, list the numbers of data cards in the data packet which provide information which will help answer each question.

Alternative I: Accept the memorandum in total submitted by the advisory board. Develop a process for implementation of the 5 year plan.

<u>Questions</u>	<u>Data</u>
A. _____ _____	_____
B. _____ _____	_____
C. _____ _____	_____
D. _____ _____	_____
E. _____ _____	_____
F. _____ _____	_____

Alternative 2: Accept the memorandum but make some modifications in its recommendations. Develop a process for its 5 year implementation.

<u>Questions</u>	<u>Data</u>
A. _____ _____	_____
B. _____ _____	_____
C. _____ _____	_____
D. _____ _____	_____
E. _____ _____	_____
F. _____ _____	_____

Alternative 3: Accept the memorandum but make it applicable district-wide to only one grade or content area. Then study the effect.

<u>Questions</u>	<u>Data</u>
A. _____ _____	_____
B. _____ _____	_____

C.	_____	_____

D.	_____	_____

E.	_____	_____

F.	_____	_____

Alternative 4: Accept the recommendations but make them applicable for
for only one school on a trial basis. Then study the effect.

<u>Questions</u>	<u>Data</u>
A.	_____
B.	_____
C.	_____
D.	_____
E.	_____
F.	_____

Alternative 5: Reject the recommendations of the advisory committee.

<u>Questions</u>	<u>Data</u>
A. _____ _____	_____
B. _____ _____	_____
C. _____ _____	_____
D. _____ _____	_____
E. _____ _____	_____
F. _____ _____	_____

SALLY MEYERS

You are a thirty-two year old housewife whose child will attend the Waddington schools next year. Although you are not presently working, you hold a Master's Degree in Sociology. Your husband has been transferred several times and you have lived in a variety of countries. After all, you know that people don't always live in the same town all their lives. The schools must prepare students to live and interact with a variety of groups. With the increasing mobility of our society, students need to be prepared to appreciate and interact with people of different racial and ethnic backgrounds. You feel that you have been fortunate to come into contact with people who come from a variety of backgrounds. Interacting with people who have such diverse backgrounds has broadened your perspective on a wide range of issues.

Americans are coming into greater contact with other peoples. The U.S. now has to learn the ways of other peoples if it is to compete successfully both at home and abroad. Furthermore, 314 of the world's population is not white which means that white Americans have the dual task of developing positive attitudes toward different races and toward different nationalities. And in their domestic work worlds, individual Americans are having to re-evaluate former concepts of race. Increasingly it is becoming evident that the indulgence of believing in racial superiority is economically prohibitive and politically naive.

The need for positive racial attitudes at home and abroad gives integration new practical significance and places teachers in an important position of leadership because their initiative to make school integration work ultimately comes from them. Though they are personal examples teachers can help set the tone for race relations in society at large. You feel that the new curriculum recommendations will help your child get along

PATRICIA JOHNSON

You are a twenty-nine year old operations officer for the local bank who was recently transferred to Waddington from a large metropolis. Since your work is with a variety of people from all groups, you have come to take an interest in the public schools. One of your responsibilities at the bank is to recruit personnel from the High Schools. You have found that the Waddington schools are much more conservative than were those that you attended in the east. You are extremely active in the league of Women's Voters and have started in local National Women's Political Caucus group. As the only women banker in town, you know how it feels to be discriminated against because of sex. You feel all students should be given equal educational opportunity regardless of race or sex. Where is there a better place to start, than in the schools?

REIKO TANAKA

You are a thirty two year old architect and have done extensive work in redesigning buildings to fit the needs of the handicapped people. This work has helped you to better understand the special kinds of discrimination experienced by these people in many aspects of their lives. The schools have a particularly important responsibility to help handicapped people to meet the special challenges which face them in taking an active role in our society. The revised curriculum will help students gain a better understanding of discriminatory practices and how they have effected ethnic and racial groups, women and the handicapped. It will also enable the students to interact with people from a wide variety of backgrounds and experiences. Furthermore, you are in favor of removing all barriers to equal opportunity whether they are physical, emotional or social.

You are a sociologist at Waddington Community College and concerned about the quality of education being provided to high school students. The students entering your Freshman sociology classes are not knowledgeable about the changes that have occurred in American society. You believe the schools are still reinforcing the "melting pot" theory and have not addressed the cultural diversity of our society. The new curriculum will promote cultural pluralism and better prepare students to function in society. Your views are expressed in an editorial to the Waddington Times.

REVERAND PAUL SMITH

You are a thirty-six year old Episcopalian minister with one child attending Waddington Schools. You are also a member of the Advisory Board which drafted the memorandum. Your religious beliefs and training have convinced you that people must be able to communicate and interact with a variety of ethnic and cultural groups in order to succeed and be happy in today's world. You believe the recommendations are a start in that direction. It is your feeling that schools should operate under a humanistic environment and provide students with human interaction skills. You are deeply concerned with the roles of women in society and are a member of the regional advisory group promoting "Women in the Church." As the sponsor for Vietnamese refugee families in the community, you are in favor of installing and maintaining a bilingual program for the recent immigrants to the Waddington Community.

After all the United States is a multilingual society. This country has always been multilingual and today numerous non-English languages are spoken in the U.S. as well as in Waddington. Presently you are in favor of bilingual education to be used to provide equal educational opportunity for students who do not speak English or who are limited in their English-speaking abilities because their native language is not English. You believe this can be done through the recommendations from the advisory board.

You are a thirty-five year old lawyer and a member of the Native American community of Waddington. In the past the American educational system has not helped Native Americans to identify with their unique cultural heritage and tried to assimilate Native Americans to the dominant male oriented European culture. You believe the Native American culture can make tremendous contributions and that only if the school system gives Native American boys and girls a chance to look at their culture in a positive way, will such mutual sharing take place.

You are also in favor of the schools relating the sociocultural values of Native Americans to realistic career exploration. Other programs should be designed to help non-Indians gain more accurate perceptions of Indian peoples and their contributions to the United States. You are in favor of building a culturally relevant curriculum, increasing inservice training in Indian cultures, instituting a bilingual program, and increasing community involvement.

More needs to be done according to the most recent statistics you have read. More than 20% of the Indian men have less than 5 years of schooling and three-quarters of the Indian families in the United States have incomes of less than \$3,000 a year.

The injustices and discrimination against people must be turned around and you believe the recommendations are only the beginning of a movement to provide quality education for Indian children and all children.

EDGAR WASHINGTON JONES

You are recognized as one of the leaders of the black community in Waddington. You are also a member of the NAACP and the Waddington Advisory Board. You have one child who attends the Waddington Schools. Many of your hours have been spent trying to get the public schools to make an effort to treat the contributions of blacks and other minorities to American society in their classes. For too long the American education system has ignored these groups in the curriculum. Your views are most eloquently expressed in a letter you wrote to the superintendent of Waddington Public Schools.

SALLY ANDERSON

You are a thirty-nine year old housewife with two children who attend Waddington Schools. You believe that the country is just generally "going to the dogs." What with all these dirty movies, demonstrations, and drugs. The country is being taken over by people with names you cannot pronounce. You want to make sure that your children turn out to be good, god-fearing people who believe that the United States is the best country in the world to live in -- as should all Americans. There is one "right" way to live, believe, and behave. Differences equal deficit and are strong. Everyone in the U.S. has a common experience. The new curriculum will separate people and identify differences among them instead of identifying similarities among all Americans. According to you the schools teach the basics -- reading, writing, arithmetic and patriotism.

CARLA PETERS

You are a forty-five year old Black woman and the Personnel Director for a large corporation in Waddington. You believe all students should be taught the same skills in order to succeed in obtaining a good job. You also believe our society is becoming a technological one and the schools should prepare students with skills to succeed in the job market. Too much education today is "faddist" and not functional. You believe that the proposed revisions do not focus enough on the important skills needed in our technological society.

SANDRA RAGOWSKI

You are a thirty-nine year old social worker and believe that a main problem of our society is that the family is disintegrating. One of the reasons for this disintegration is that women are out in the work force and if the schools continue to promote women to take jobs outside the home, this will only contribute to the further disintegration of the family. It is hard enough for a man to get a job and earn a living without competing against women. The schools should prepare boys in vocational training and girls in Home Economics. This will enable them to have clearly identified roles. Then we can get back to "men being men" and "women being women".

PATRICK RIOTIC

You are a forty year old businessman and a member of the American Legion. You fought for your country in the Vietnam War and are proud of it. You have formed the Parents for Education in Patriotism and have expressed your views in a notice to the parents of Waddington Schools. Two of your children attend the schools and you want the schools to teach them to become patriotic Americans and emphasize strengths and similarities among us -- not highlight our differences. The new curriculum will separate our community instead of uniting it. It's time for all Americans to pull together.

CARLOS RUIZ

You are a forty-two year old police officer with two children attending Waddington Schools. You believe that one key task of the family is to pass on its cultural heritage to the young. You and your family participate in local Hispanic cultural activities. You believe however, the schools' responsibility is to provide skills and knowledge to allow students to better succeed in college; not to pass on particular ethnic/cultural values or traditions. It is your firm conviction that the proposed curriculum will do the students a disservice because it will take time away from essential skill development to learn more about women, and different ethnic/cultural groups.

STEVEN UREK

You are a fifty-six year old plumber with two children attending the Waddington secondary school and one child at Waddington elementary. You believe the education that was good enough for you and your older children should continue. You want your younger child to receive the same kind of education. After all, you are making a good living and if all the children receive the same education as you did, they too ought to be able to live a good life. You are also worried about all the conflict in our society and believe the new curriculum will only cause more conflict. There was never a need before to learn about different people, so why start now? Aren't we all part of the same "Melting Pot?"

PETER MARTAROLLI

You are a thirty-seven year old social worker whose parents immigrated to the United States from Italy. You have three children, two of whom are now attending Waddington Public Schools. Your own experiences with school was not very rewarding. You dropped out of school and received your HS equivalency diploma at night. You feel students need skills to make it in the job market and that the schools must prepare them. Schools should not take time out of the curriculum to teach about every ethnic group which students will never come into contact with. After all, don't most of our students stay in this community? So why do they have to learn about other people. You never learned about other people. Americans have built this country---especially men. So why rewrite history!

KEN BRINKER

As a member of the advisory board and a social studies teacher at Waddington High School, you were persuaded by your chairman, Tony Purvis, to pass the recommendations to the School Board. Although you believe in multicultural, nonsexist education, you have several concerns.

First, if the recommendations are passed, how will they be implemented? Who will be responsible to implement them and how will they be assessed? Should we allow single ethnic studies courses into the schools or should ethnic studies be infused into all aspects of the curriculum?

Second, where will we get the materials to use in the classrooms? You are concerned that there are very few materials available which have a multicultural, nonsexist perspective. Can we use the present materials we have and point out to students the stereotypes in the materials?

Third, where will the money come from to purchase new books and training? Will we not be able to get salary raises next year because money was spent to purchase new materials and teacher training?

These are some of the concerns you have and feel they must be answered before you can become an advocate and speak out for the memorandum and its recommendations.

JUNE SWITZER

As the guidance counselor for the Waddington High School, you have seen an increase in apathy on the part of students. You believe this is due to the "sterility" of the curriculum. You believe students learn better if the materials and courses are relevant and meaningful to them. Although you are not on the advisory board, you applaud their efforts in trying to change the curriculum.

You feel many teachers very rarely discuss conflict, change, prejudice and discrimination. This relative neglect of these concepts is surprising in light of the enormous involvement with the problem of discrimination, especially racial discrimination, since the Supreme Court decision on school desegregation twenty-five years ago. A natural complement to efforts to bring about integration would seem to have been a parallel effort to teach minority and majority students how to get along with each other. Yet no systematic effort is made to deal with the human relations side of integration. More often than not, youngsters are not prepared for the new situation, and in many instances, neither is there any preparation of teachers. These are important concepts to you since most of the students you council are affected by them in one way or another. Too often girls are put down for not being "ladylike" and some students have been discriminated against because of their racial, or ethnic background.

TONY PURVIS

You are a 45 year old teacher and the chairperson of the social studies department at Waddington Senior High School. You have been teaching social studies for nearly 20 years. You have always taught your courses through a multicultural, nonsexist perspective and believe it is the only way to teach. As a member of the advisory board, you were instrumental in convincing the other members to vote for the recommendations to the school board. In fact, you drafted the rough copy of the memorandum and very little changes were made by the other advisory board members to your initial draft.

You believe that you can teach basic skills, like reading, writing, and arithmetic by using examples from our pluralistic society. Sure students have to be able to read and write; but why not let them read about the multicultural nature of our society and write about it too! Multicultural education is an educational process which ensures the development of human dignity and respect for the diversity of peoples. Multicultural education is an interdisciplinary process, rather than a single program.

DOUG MARQUEZ

You are a 48 year old science teacher at Waddington High School.

Although Tony Purvis is your friend, you disagree with his position on the memorandum. You believe that multicultural, nonsexist education is applicable to some subjects like social studies and language arts. However when you talk about the real subjects---Math and Science---you feel it is not applicable, nor should time be taken out of the crowded curriculum to make room for ethnic studies and women.

You believe that multicultural, nonsexist education is another add-on like career education, consumer education and environmental education. You are fed up with all you are expected to do--after all science teachers have enough to do already.

You are in favor of trying multicultural, nonsexist education in other subjects --but leave the science curriculum alone!

BRUCE SUPERKA

You are a first year teacher at the Waddington elementary school. Your training was at the local university and have been influenced greatly by Professor Learner. You believe that multicultural, nonsexist education is quality education for all students--not only for minority students. Through your university courses you have been able to develop several courses in Language Arts which include writings from a variety of ethnic authors and women. You are in favor of providing equal educational opportunity to all students and believe the only way this can be done is to provide a multicultural, nonsexist perspective to all courses. You are not in favor of a single ethnic studies course. You believe multicultural, nonsexist education should permeate the curriculum and teachers should be trained to develop strategies to infuse multicultural, nonsexist education into their courses.

SHERYL TIEGS

You are a first grade teacher at Waddington Elementary School. Since you started teaching in Waddington 11 years ago you have seen a rapid decline in the reading scores of your students. In fact throughout the district last year 72% of all the first graders entered the second grade reading below average. You are wondering how will multicultural, non-sexist education increases the reading scores of the students? Should training in reading be pushed asside to accomodate MC/NS education?

Who will be responsible for evaluating MC/NS education? Parents? Teachers? Administration? You have not seen any measurable objectives for MC/NS education which you feel you can accomplish in your classroom.

Although you have many questions, you remain open to any alternative which will provide the best education for all the students in the Waddington Schools.

CHARLOTTE HAWKE

You are the Director of Curriculum for the Waddington Schools. Although you were asked to be on the Advisory Board you decided that the board should consist of teachers, parents, and building administrators. Therefore you decided not to be on the board but have attended all their meetings. You see many advantages as well as disadvantages to the recommendations.

Many questions have been raised which concerns you in your position. Among these are:

1. How much will all these recommendations cost the district?
2. Are there any alternatives to the proposed recommendations?
3. What are the consequences to the alternatives? How do they affect parents? teachers? students?
4. Which alternative will yield the most positive consequences for all involved?
5. What role will you play in implementing the recommendations?
6. How long will it take for the district to implement these recommendations?

CAROL BROWN

You are one of two black members of the school board. The proposed revision of the curriculum seems to be a good idea but you have some questions about it. Your major concern is the decreasing scores of students on standardized tests. Many critics of the "new education" claim that these decreases are the result of too many non essential elements being introduced into the educational program of schools. You believe that the schools' major responsibility is to prepare young people to function effectively as members of the society - - socially, politically, and economically. Will the revised curriculum and the recommendations serve this purpose? Are there any alternative approaches which may be taken? Can a compromise be reached?

SARA LOCKRIDGE

As a member of the school board you are concerned about all students in the district. You believe that the new curriculum will increase the self concept of the increasing enrollment of minority students. How will it effect the majority population? The district has had some tension and conflict between students. Groups of students have been caught vandalizing the buildings throughout the district. A priority for the school board is to reduce tensions and conflict among students. Will this new curriculum reduce or increase conflict among students? You would like to see some evidence about how multicultural, nonsexist education will provide quality education for all students.

JOHN FERRARO

You have been a member of the school board for nine years and have seen many changes in the Waddington schools. Although you believe that the students should learn to live in a pluralistic society, you have some concerns about the responsibilities of the schools. If the new curriculum is passed, how will it be evaluated? How can teachers be held accountable for changing attitudes of students? You have not seen any evaluation data and are concerned about how teachers will react to these new curriculum changes. How can we guarantee that this new program will do what it is intended to do? You are also concerned about teachers viewing these changes as "add-ons" instead of changes in their curricula. You would like to get some information from teachers as well as parents to see how they view these recommendations. You are concerned about selecting the best alternative for all involved teachers -- parents -- and students.

FRANK BREMER

As a member of the school board you have seen many new programs succeed. Your belief about their success is that teachers have had extensive training in the use of the new materials. If this new curriculum plan is to succeed, teachers must be trained in the use of the new materials selected. However, past training has been extremely expensive for the district. What kind of a teacher training program is needed in order for the new curriculum to succeed? How can teachers be trained to be sensitive and aware of the needs of minority students? Will this program succeed without extensive teacher training in human relations, and intergroup relations? You are very cautious about passing new programs without having them studied? How can we gather information about these recommendations? You are most concerned about the reactions of teachers!

CARL JEFFERSON

You are one of the two black members of the school board. You are in favor of the proposed curriculum but are concerned about the implementation of the program. The materials and textbooks that are currently being used in the Waddington schools do not contain contributions of minorities and women. Some of the books are sexist in language and perpetuate stereotypes about minorities. You believe that in order to implement the program, new textbooks and materials must be purchased. However, you are concerned about the cost to the district and a plan as to how these new materials should be ordered. What materials will be used by teachers to promote multicultural, nonsexist education? Which curriculum area should be considered first? What will be the cost of these new materials? You would like to discuss how these materials will be selected and by whom? You believe it is important for textbook selection committees to be representative and include minorities and women. Are there any alternative approaches which may be taken so that parents, teachers and administrators can agree?

ANITA GOMEZ

You are a member of the school board and have taught for 20 years. Although you believe the students should learn to appreciate diversity among people, you believe teachers will use these new curricula changes as "add-ons" and not integrate or infuse multicultural, nonsexist concepts throughout their curricula areas. Another concern you have is since teachers are required to teach students minimum competencies, how will this new curriculum enhance the competencies? How can teachers measure minimum competencies in multicultural education? What are the minimum competencies in multicultural, nonsexist education? How can the new curriculum be perceived by teachers as a complete change and how can their energies be channeled in that direction? Perhaps it is too much for the board to implement these recommendations districtwide? What are some other alternatives which may be possible?

JANET ANDERSON

As a newly elected member of the school board you are concerned about the new proposed curriculum and how it will provide a better education for all students. Your major concern is its emphasis on differences between groups. Will these differences tend to separate students or bring them closer together? You are also concerned about the breakdown of important values in our society. Will this curriculum further breakdown the values, you hold so dear?

You believe the new curriculum is a change and not an add-on. Teachers must be able to refocus their energy into thinking about our society as multicultural and nonsexist. Are these recommendations realistic? How can they be implemented to yield the best results for the district? Should we "experiment" in one school? one grade? one content area?

What are arguments expressed by the community against the recommendations? You are concerned about voting for the alternative which best represents the view of the majority of the community.

APPENDIX D

Seminar II: Agenda, Materials

MULTICULTURAL EDUCATION: CONTENT, MATERIALS, STRATEGIES AND BEHAVIORS

Cosponsors: Midwest Race Desegregation Assistance Center
Kansas State University, Manhattan, KS

Missouri State Department of Education
Title IV Technical Assistance Unit

National Origins Desegregation Assistance Center
University of Wisconsin, Milwaukee, WI

Seminar #2: Cultural Awareness

December 15, 1982

Salad Bowl

9:00 - 3:00

Objectives:

At the conclusion of this seminar the participants will be better able to:

- obtain resources which contain strategies, techniques and information for understanding and promoting a multicultural approach;
- identify similarities and differences within and among various cultural groups (i.e., Blacks, Hispanics, Native Americans, Asians) and;
- design activities to increase student's/staff's cultural awareness.

Agenda

- 9:00 - 9:30 Ethnic Grid and Workshop Overview
- 9:30 - 9:45 Ethnic Organizations in the Metropolitan St. Louis Area: District Reports
- 9:45 - 10:30 Multicultural Assessment Results: Building Reports
- 10:30 - 10:45 Break
- 10:45 - 11:00 Review Seminar I Articles
- 11:00 - 12:00 Cultural Awareness through a Panel Discussion
- Martin Broken Leg
 - Berlene Bustamante
 - Charles Rankin
 - Catherine Wilcox
- 12:00 - 1:00 Lunch

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E

1:00 - 1:45 Demonstration Lessons and Resources

Group I: Levels in Multicultural Education
 • Nancy Kiefer

Group II: Process for Developing Multicultural Activities
 • Connie Earhart

Group III: Model Lesson Planning for Multicultural Education
 • Tony Codianni

Group IV: Resources in Multicultural Education
 • Linda Wyatt

1:45 - 2:45 • Material Distribution

• Tasks to be Completed before Seminar III

• Action Planning

2:45 - 3:00 Wrap Up and Evaluation

Tasks to be completed by February 2.

- Individually, read the articles on specific ethnic groups and "Changing Conceptualizations of Multicultural Education" by Geneva Gay.
- As a team, review the materials in your school's resource folder; copy and distribute to the appropriate individuals in your school.
- As a team, design and implement two multicultural activities - one to increase your faculty's cultural awareness, and one to increase students' cultural awareness.
- As a team, continue to work on your action plan and strategies to meet the two priority needs identified in the multicultural needs assessment.

CULTURAL DIVERSITY
GET ACQUAINTED GRID

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Has read book or poem about a culture other than his/her own in the last month.	Member of NAACP.	Is fluent in more than one language.	Has eaten Blintzes.	Collects ethnic artwork.
Knows who Charlie Parker is.	Has traveled or lived in another country.	Lives in a racially integrated neighborhood.	Grew up in a monoethnic neighborhood.	Parents immigrated to U.S. from a different country.
Is married to someone of a different ethnic or racial group.	Has a close friend of a different racial background.	Has attended a powwow.	Can eat with chopsticks.	Can recognize Sojourner of Truth.
Likes menudo.	Can make fry bread.	Has been active in civil rights.	Celebrates Cinco de Mayo.	Has attended a Bar or Bat Mitzvah.
Planning to eat chitlins on New Year's Day.	Works with people of at least three different cultural groups.	Subscribes to a minority newspaper or magazine.	Has been the only person of his/her race in a social situation.	Regularly listens to a minority radio station.
Celebrates Thanksgiving.	Can recite the Preamble to the Constitution.	Knows where to get "good" canolis.	Appreciates opera.	Has never eaten at a fast food restaurant.

MATERIALS DISTRIBUTED AT SEMINAR II

All participants should have the following materials in Section Two of their notebook.

"Multicultural Education: A Selected Bibliography," by Marcia Foster.

"Cultural Differences Revealed Through Language," by Mari-Luci Jaramillo.

"Native Americans: What Not to Teach," by June Sark Heinrich.

"Touch a Child - They Are My People: Ways to Teach American Indian Children," by Margot M. Le Brasseur and Ellen S. Freark.

"An Assessment of Japanese American Assimilation, Pluralism and Subordination," by Eric Woodrum.

"Black Progress Toward Educational Equity," by William Price-Curtis.

"Developing a Multicultural/Non Sexist Lesson Plan."

Possible Activities

Model Questions and Key Words to Use in Developing Questions.

Additionally each team should have a resource packet of materials including:

- Indochinese Materials Center Materials.
- Indian Lands and Communities Map.
- "Asian American Photo Quiz" from Jade Magazine
- American Indian Children's Literature
- Bilingual Education for Hispanics
- Evaluation of Curriculum Materials
- Levels of Multicultural Education
- Tips on Developing Multicultural Activities
- Ideas Which May Be Used To Design Multicultural Activities

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OTHER MATERIALS DISTRIBUTED TO DISTRICTS:

- 1 copy each Race and Sex Bibliography
- 2 copies FALL/WINTER 1982 Horizons
- 2 copies WINTER/SPRING 1982 Choices

MULTICULTURAL EDUCATION

A Selected, Annotated Bibliography

The Midwest Race and Sex Desegregation Assistance Centers (MRSDAC) resource library offers materials that can be used to promote multicultural, nonsexist education. The materials deal with ethnic groups, race and sex equity, race and sex-role stereotyping, human relations, curriculum development and evaluation, community relations, and other desegregation-related areas. The collection includes reference materials for teachers, counselors and administrators, as well as classroom materials for students in kindergarten through high school.

The following materials can be requested at no charge from the MRSDAC resource library by contacting:

Marcia L. Foster
 Librarian
 Midwest Race and Sex Desegregation
 Assistance Centers
 016-L Bluemont Hall
 Kansas State University
 Manhattan, Kansas 66506
 (913) 532-6486

BOOKS

American Indian Historical Society. Textbooks and the American Indian. San Francisco: The Indian Historical Press, Inc., 1970.

Evaluates more than 300 K-12 textbooks for treatment of Native Americans. Cites misinformation, distortions, and omissions of Native Americans in American history.

Banks, James A. Teaching the Black Experience: Methods and Materials. Belmont, California: Tearon Publishers, Inc., 1970.

Helps the classroom teacher to develop strategies necessary to teach about the Black experience and provides her/him with resources. Resources are divided into four sections: Books and periodicals that provide the teacher with the necessary content background; annotated bibliographies and method books; audio-visual aids; and a selected list of curriculum materials for pupils.

Banks, James A., editor. Teaching Ethnic Studies: Concepts and Strategies. Washington, D.C.: National Council for the Social Studies, 43rd Yearbook, 1973.

Bound to help every teacher who reads it to sense the urgency of the racial crisis in our nation and to develop a commitment to act to resolve it. Chapters deal with the historical and sociological problems of ethnic minority groups and describe ways in which the teacher can incorporate his/her experiences into the social studies curriculum.

Banks, James A. Teaching Strategies for Ethnic Studies. Boston: Allyn and Bacon, Inc., 1979.

Guide to concepts, content, strategies, and resources needed to integrate comparative ethnic studies into the curriculum. Contains individual chapters about nine American ethnic groups, including Native and Jewish Americans.

Gabelko, Nina Hersch and John U. Michaelis. Reducing Adolescent Prejudice: A Handbook. New York: Teachers' College Press, Teachers' College, Columbia University, 1981.

Explores the idea of developing growth in critical thinking skills as a means of reducing prejudice. Contains examples of teaching and learning activities for use in secondary social studies, ethnic studies, and English classes in the study of prejudice.

Saines, Ernest J. The Autobiography of Miss Jane Pittman. New York: Bantam Books, Inc., 1971.

Describes the life of Jane Pittman, a Black woman who lived to be more than 100 years of age. Pittman, who was born a slave and was freed at the end of the Civil War, lived to see the civil rights struggle of the 1960s.

Henkin, Alan B. and Liem Thanh Nguyen. Between Two Cultures: The Vietnamese in America. Saratoga, California: Century Twenty-One Publishing, 1981.

The product of a study to determine ways in which educators and social service providers can assist the Vietnamese refugees in transiting to new lifeways.

Human (and Anti-Human) Values in Children's Books: A Content Rating Instrument for Educators and Concerned Parents. New York: Council on Interracial Books for Children, 1976.

Guidelines for choosing books free of race or sex bias. Reviews children's books for racism, sexism, elitism, and materialism.

Kitano, Harry H. L. Japanese Americans: The Evolution of a Subculture. 2nd ed. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1976.

Presents the experiences of one specific ethnic group - Japanese Americans - as an illustration of a means of adapting to interethnic contact and conflict with a minimum of bloodshed and chaos.

McWilliams, Carey. The Mexicans in America: A Student's Guide to Localized History. New York: Teachers' College Press, Teachers' College, Columbia University, 1968.

A brief history of Mexican American settlement in America. Part of the Localized History Series.

Nava, Julian. The Mexican American in American History. New York: American Book Company, 1973.

Collection of selected materials from original documents, secondary scholarly works, literature and the press, that introduce the reader to the struggles, achievements, cultural heritage, and contributions of Mexican Americans to American life.

Nichols, Roger L. and George R. Adams, editors. The American Indian: Past and Present. New York: John Wiley and Sons, 1971.

Chronologically organized articles about the changing roles of Native Americans throughout American history. Includes information concerning little-known or misunderstood aspects of Native Americans' experiences in America. Also discusses problems facing Native Americans from their perspectives.

Stone, James C. and Donald P. DeNevi, editors. Teaching Multi-Cultural Populations: Five Heritages. New York: D. Van Nostrand Company, 1971.

Sensitizes teachers to cultural pluralism. Contains essays about America's largest ethnic minorities: Blacks, Hispanic Americans, Native Americans and Asian Americans.

Washburn, Wilcomb E. The Indian in America. New York: Harper Colophon Books, 1975.

Describes the effects of European settlers on Native American life. Offers insights into the personalities, religions and social structures of Native American groups.

AUDIO-VISUAL MATERIALS

Black America: Yesterday and Today (20 pictures with a resource booklet). Elgin, Illinois: David C. Cook Publishing Company, 1969.

Twenty 11" x 14" color drawings illustrate the history of Black Americans from Africa to the present time. Pictures include a slave ship, examples of Jim Crow laws, Black explorers, portraits of prominent Blacks in colonial times, Frederick Douglass, Harriet Tubman, Mary McLeod Bethune, Blacks in the armed forces, school integration, Martin Luther King, and artworks by Black artists. A teacher's guide includes picture notes, background information, and suggestions for using the pictures in the classroom.

East/West Activities Kit (4 sheets of 3 learning activities each, teacher's guide). Los Angeles: Visual Communications/Asian American Studies Central, Inc., 1972.

Part of the Ethnic Understanding Series, kit is a self-contained learning aid of 12 activities designed to appeal to students of varying levels of ability in grades three through six. Exposes children to activities that are akin to familiar experience, yet are definitely Asian in origin.

Alex Haley: The Search for Roots (16 mm, color). Princeton, New Jersey: Films for the Humanities, Inc., 1977.

An interview with Alex Haley, who relates the story of his project of tracing his genealogy back to Africa for his best-seller, Roots.

Relocation of Japanese-Americans: Right or Wrong? (two filmstrips with cassettes and teacher's guide). Culver City, California: H. A. Zenger Productions, Inc.

Describes the relocation of 110,000 U. S. citizens from their homes to concentration camps within the United States during World War II. Why did it happen? Was it the right thing to do? The filmstrips try to answer these questions.

Unlearning "Indian" Stereotypes: A Teaching Unit for Elementary Teachers and Children's Librarians (filmstrip with cassette and teacher's manual). New York: Council on Interracial Books for Children, 1978.

Discusses Native Americans in popular picture books and presents strategies and activities for heightening students' sensitivity to stereotypes. Includes a Native American perspective about American holidays, such as Thanksgiving and Columbus Day.

MRSDAC Resource Request

District _____

Address _____

Telephone _____

Person Requesting Materials _____

Materials Desired

Author	Title	Dates Desired

**Midwest Race and Sex Desegregation
Assistance Centers**

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College of Education
Bluemont Hall
Manhattan, Kansas 66506
913-532-6408

MEMORANDUM

TO: Multicultural Education Seminar Participants
FROM: Marcia Foster
Midwest Center Librarian
RE: Audio-Visual Shelf Lists
DATE: December 17, 1982

Attached for your reference is a list of the films in the collection of the Midwest Race and Sex Desegregation Assistance Centers.

Currently, we are in the process of categorizing these films according to cultural groups. While many titles are self-evident, some may be vague. If you have a question regarding a specific title, please feel free to call me at (913) 532-6486.

MF:cr

Enclosures

Audio Visual (AV) Shelf List

August 21, 1981

Race

- 1.1 Human Rights and the Holocaust
(2 Cassettes, 4 books, 6 transparencies, and 1 teacher's guide)
- 1.2 Ethnic Studies: Teacher Resource Kit
(filmstrip and cassette)
- 1.3 Black Rabbits and White Rabbits
(filmstrip)
- 1.4 Desegregation: How it Works in Schools
(2 copies) (filmstrip)
- 1.5 The Camera of My Family Four Generations in Germany 1845-1945
(filmstrip and cassette)
- 1.6 Preparing for the IEP Meeting
(filmstrip)
- 1.7 The Integration Process
(3 copies) (filmstrip and cassette)
- 1.8 Building Effective Community Involvement
(3 copies) (filmstrip and cassette)
- 1.9 What to Do About Resegregation
(3 copies) (filmstrip and cassette)
- 1.10 Team Teaching
(filmstrip and cassette)
- 1.11 Mainstreaming the Handicapped: A New Perspective
(filmstrip and cassette)
- 1.12 Teacher Evaluation: A TwoWay Street
(filmstrip and cassette)
- 1.13 Dealing With Learning Styles & Language
(3 copies) (filmstrip and cassette)
- 1.14 Assertive Discipline in the Classroom
(filmstrip and cassette)
- 1.15 How Can Tests Be Unfair?
(filmstrip)
- 1.16 A Slave's Story: Running a Thousand Miles to Freedom
(filmstrip and cassette)

Race (cont.)

- 1.17 Career Education: An Overview
(filmstrip)
- 1.18 Discipline Techniques
(filmstrip and cassette)
- 1.19 Identifying Racism in Children's Books
(filmstrip and cassette)
- 1.20 Understanding Intergroup Relations
(filmstrip and cassette)
- 1.21 Approaches To Teaching Values
(filmstrip and cassette)
- 1.22 Unlearning Indian Stereotypes
(2 copies) (filmstrip and cassette)
- 1.23 The New Immigrants
(2 copies) (filmstrip and cassette)
- 1.24 Using Student Team Learning
(filmstrip and cassette)
- 1.25 Indians: Strangers in Their Own Land
(filmstrip and cassette)
- 1.26 The Upstairs Room
(filmstrip and cassette)
- 1.27 Warsaw Ghetto
(filmstrip)
- 1.28 Jewish Americans
(filmstrip)
- 1.29 Chinese Americans
(filmstrip)
- 1.30 Puerto Americans
(filmstrip)
- 1.31 Italian Americans
(filmstrips)
- 1.32 Mexican Americans
(filmstrips)
- 1.33 Irish Americans
(filmstrips)
- 1.34 Greek Americans
(filmstrips)

Race (cont.)

- 1.35 Black Americans
 (2 copies) (filmstrip)
- 1.36 The Japanese Americans (909)
 (3 copies) (filmstrip and cassette)
- 1.37 Multi-cultural Education
 (video-cassette)
- 1.38 The Longest Walk
 (video-cassette)
- 1.39 The Black Child
 (Volume I) (filmstrip and cassette)
- The Puerto Rican Child
 (Volume II) (filmstrip and cassette)
- The Chicano Child
 (Volume III) (filmstrip and cassette)
- The Indian Child
 (Volume IV) (filmstrip and cassette)
- 1.40 Learning in the Home
 (Volume II) (filmstrip and cassette)
- Learning Away From Home
 (Volume I/1) (filmstrip and cassette)
- Learning Through Play
 (Volume IV) (filmstrip and cassette)
- 1.41 Slavery: America's Peculiar Institution
 (filmstrip and cassette)
- 1.42 Teacher Training in Values Education: A Workshop
 (filmstrip)
- 1.43 King: The Man and His Meaning
 (filmstrip and cassette)
- 1.44 Relocation of Japanese-Americans
 (filmstrip and cassette)
- 1.45 Understanding Chinese Americans
 (filmstrip and cassette)
- 1.46 Chinese Americans: Realities and Myths
 (2 copies) (filmstrip and cassette)

Race (cont.)

- 1.47 A Tale of "O"
 (slides)
- 1.48 The Distorted Image
 (slides)
- 1.49 Interracial Filmstrips for Children
 Fighting Discrimination - Part 1
 The Secret of Goodasme - Part 2
 An Equal Change - Part 3
 (filmstrip)
- 2.1 SOMPA
 Parent Interview Materials
 Parent Assessment Materials
 Technical Manual
 (kit)
- 2.2 Mexican Americans
 Kindergarten Thru Ninth Grade
 (kit)
- 2.3 Brown Studies: Ethnic Cultures of America
 (kit)
- 2.4 Black Studies: Ethnic Cultures of America
 (kit)
- 2.5 American Indians: Ethnic Cultures of America
 (kit)
- 2.6 The Teachers Almanac
 (kit)
- 2.7 Our Heritage
 (kit)
- 2.8 Asian American: People & Places
 (2 copies) (kit)
- 2.9 Chinese Playing Cards
 (kit)
- 2.10 Chinese Board Games
 (2 copies) (kit)
- 2.11 Chinese Miniature Abacus
 (kit)
- 2.12 Mexican American Studies
 (kit)

Race (cont.)

- 2.13 BaFaBaFa: A Cross Cultural Simulation
(kit)
- 2.14 Starpower: A Simulation Game
(kit)
- 2.15 Student Team Learning: Nutrition - Grades 4-6
(kit)
- 2.16 Student Team Learning: Algebra I
(kit)
- 2.17 Student Team Learning: Mathematics - Grade 3
(kit)
- 2.18 Student Team Learning: Language Arts, Elementary, 100 Objectives
(kit)
- 2.19 Student Team Learning: Mathematics - Grade 5
(kit)
- 2.20 Student Team Learning: Language Arts, Elementary, 20 Objectives
(kit)
- 2.21 Student Team Learning: Mathematics - Grade 2
(kit)
- 2.22 Student Team Learning: Language Arts, Elementary, 100 Objectives (II)
(kit)
- 2.23 Black Americans: Kindergarten Thru Ninth Grade
(kit)
- 2.24 Team Learning Process: Language Arts - Grades 7-9
(3 copies) (kit)
- 2.25 Family Face Puppets (White)
(kit)
- 2.26 Family Face Puppets (Black)
(kit)
- 3.1 Discipline Strategies That Work
(1 Guide) (3 Workbooks) (cassette - set of four)
- 3.2 Anne Frank Diary of a Young Girl
(2 copies) (cassette)
- 3.3 To Be A Slave
(2 copies) (cassette)

Race (cont.)

- 3.4 The Autobiography of Miss Jane Pittman
 (2 parts) (cassette)
- 3.5 Free At Last - Free At Last
 (cassette)
- 3.6 San Jose Taiko Group
 (cassette)
- 3.7 Geneva Gay: Curricular Implications
 (2 copies) (cassette)
- 3.8 James A. Banks: Ethnic Studies
 (cassette)
- 3.9 Assessment of Continuing Professional Competence
 (cassette)
- 3.10 Current Developments in Computers
 (cassette)
- 3.11 The Evaluation of PL 94-142
 (cassette)
- 3.12 Intelligence Tests in the Year 2000
 (2 copies) (cassette)
- 3.13 Major Concepts: Learning in the Short Run and Long Run
 (cassette)
- 3.14 Methods for Family Analysis
 (cassette)
- 3.15 New Perspectives on Control and Management
 (2 parts) (cassette)
- 3.16 Research on Individual Differences
 (cassette)
- 3.17 School Desegregation: Afro-American Children
 (cassette)
- 3.18 School Reform
 (cassette)
- 3.19 Teaching and Learning (Doyle, Westbury)
 (cassette)
- 3.20 Values Imposed by Evaluation
 (2 parts) (cassette)

Race (cont.)

- 3.21 Asian Americans: Cultural Contrasts
(cassette)
- 3.22 Barriers to Learning:
Teaching Asian American Children
(cassette)
- 3.23 Black Language: Black Culture
(cassette)
- 3.24 A Conflict of Values: Teaching Indian Children
(cassette)
- 3.25 Cultural Diversity in Education: Teaching Spanish Speaking Children
(cassette)
- 3.26 Educational Perspectives: Teaching Black Children
(cassette)
- 3.27 Indian Gifts of Culture and Diversity
(cassette)
- 3.28 Spanish Americans - Language and Culture
(cassette)
- 3.29 Oral History Interview: Margaret
(cassette)
- 3.30 Oral History Interview: Guadalupe
(cassette)
- 3.31 American Indian Music for the Classroom
(cassette + guide)
- 3.32 Entrance: The Sound of Early XIT
(record album)
- 3.33 Free To Be You and Me
(record album)
- 3.34 A Grain of Sand - Music for the Struggle by Asians in America
(record album)
- 3.35 Pioneer Women
(record album)
- 3.36 Plight of the Redman
(record album)
- 3.37 Relocation: Crossing of Indian Tribes
(record album)
- 3.38 Side by Side: Reenactments of Scenes From Women's History, 1848-1920
(record album)

Race (cont.)

- 3.39 Silent Warrior
(record album)
- 3.40 Yokohama, California
(3 copies) (record album)
- 4.1 Mexican American Invisible Minority
(film)
- 4.2 Two Indians: Red Reflections of Life
(film)
- 4.3 The North American Indian
Part I: Treaties Made : Treaties Broken
Part II: How the West Was Won
Part III: Lament of the Reservation
(film) (3 parts)
- 4.4 Minor Altercations
(film)
- 4.5 Martin Luther King, Jr.
From Montgomery to Memphis
(film)
- 4.6 Chicano
(film)
- 4.7 The Japanese American
(film)
- 4.8 The Mexican America
(film)
- 4.9 Martin Luther King, Jr.
A Man of Peace
(film)
- 4.10 Black Artists of the U.S.A.
(film)
- 4.11 The Prejudice Film
(film)
- 4.12 Black Music in America: From Then Till Now
(film)
- 4.13 Body and Soul-Body
(2 parts) (film)
- 4.14 The I.Q. Myth
(2 copies) (film)
- 4.15 Heritage in Black
(film)

Race (cont.)

- 4.16 Bill Cosby on Prejudice
(film)
- 4.17 The American Indian: After the White Man Came
(film)
- 4.18 Legacy of a Dream
(film)
- 4.19 I Have a Dream: Martin Luther King, Jr.
(film)
- 4.20 Black Woman
(2 parts) (film)
- 4.21 Magic Circle Trio
Part I: The Pinch
Part II: Bleacher Feature
Part III: Kids and Conflict
(films)
- 4.22 Cipher in the Snow
(film)
- 4.23 The Eye of the Storm
(film)
- 4.24 The American Indian: Before the White Man
(film)
- 4.25 Children of the Plains Indians
(film)
- 4.26 Harlem Renaissance: The Black Poet
(film)
- 4.27 African Soul: Past and Present
(film)
- 4.28 Native American: Indian Cultures
(film)
- 4.29 The Indian Experience: After 1500 A.D.
(film)
- 4.30 Indian Origins
(film)
- 4.31 Chance to Learn
(film)
- 4.32 ~~Strategies~~ in Their Own Land: The Puerto Ricans
(film)

Race (cont.)

- 4.33 Taking Care of Mother Baldwin
(film)
- 4.34 1668-Mexican Indian Legends
(film)
- 4.35 The Chinese American: The Early Immigrants
(film)
- 4.36 The Chinese American: The 20th Century
(film)
- 4.37 Minorities: What's a Minority?
(film)
- 4.38 Prejudice
(film)
- 4.39 Roy Wilkins
(film)
- 4.40 The Mexican-American Speaks: Heritage in Bronze
(film)
- 4.41 You Are There Series: Harriet Tubman and the Underground Railroad
(film)
- 4.42 Behavioral Principals for Parents
(film)
- 4.43 Indian Musical Instruments
(film)
- 4.44 Mexican American Invisible Minority
(film)
- 4.45 Martin Luther King, Jr.
(film)
- 4.46 Benjamin Banneker: Man of Science
(film)
- 4.47 Right To Be Right
(film)
- 4.48 More Than Bows and Arrows
(2 copies) (film)
- 4.49 From These Roots
(film)
- 4.50 The White Way Out: White Worker Reaction: Successful Supervisor
With Black Worker
(film)

Race (cont.)

- 4.51 In The Company of Men
(film)
- 4.52 Black History Lost Stolen or Strayed
(2 parts) (film)
- 4.53 ALEX HALEY: THE SEARCH FOR ROOTS

This alone should help us understand that not "all little children are alike." Children are different because cultures force all of us to think, react, value, believe, and act in certain ways. It appears that we even learn in very distinct patterns because of cultural differences. We, as teachers, must accept these differences in our students and start working to provide equal educational opportunity in our classrooms. The students may be alike physically, even the same color, but if these youngsters have been brought up in different cultures, they will think differently!

Let me illustrate a few cultural differences revealed through language by contrasting English and Spanish. Let us now transport ourselves to a nice, new, modern airport where airplanes are buzzing in and out every few minutes. In case you don't get to the airport in time for your scheduled flight, you can always arrange to take a later flight. But if you don't make that flight, in the English speaking world, it is your fault. Maybe you didn't get to the airport in time for you overslept because your mother-in-law turned off the alarm clock. Or maybe on the way to the airport you noticed you had on a dress shoe on your right foot and a tennis shoe on your left foot and you had to return to the house to let the "little woman" have it for not taking care of you instead of devoting so much time to the children. But whatever the rationalization you care to use, it is *your* fault. The only way you can express it in English is, "I missed the airplane."

You want to know how to express this same idea in Spanish? I'm sorry, but that idea doesn't exist in Spanish; this doesn't occur in the Spanish world! When the Spanish speaker doesn't get to the airport on time to catch his scheduled flight, he simply says, *el avion me dejó*. The airplane left you! There is no way that you can say that you missed the airplane in Spanish. The implication is that if the pilot were slightly more intelligent he would have waited for his passenger. The

"El Avion me dejó"

(The Airplane left me)



implication adds further that it appears he should have known you were coming. And, the traditional reflexive form that makes things happen without human interference!

Let us look at another example of the use of the reflexive. When an English speaking person is holding a plate in his hand and he drops it, he immediately becomes the guilty person. *He* drops the plate. It is his fault. But if the same phenomenon happens to a Spanish speaking person he can only express it as, *se cayó el plato*. He was holding it, but the plate gathered momentum and got away from him. The plate actually moved itself. The person had little to do with it.

What have these examples told us about the children we are attempting to teach? They have told us much, if we are willing to listen. They have told us that Spanish-speaking children feel differently from Anglo children about certain things. Some children could have guilty feelings about things that other children don't. Some children think they are at fault sometimes, while other children don't. Children from different cultures don't necessarily feel the same way about guilt.

"She dropped the plate"

"Se cayó el plato"

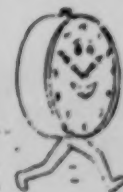


How can one feel guilty about things he has no control over? In the Spanish-speaking world, and I am now referring to those in the traditional Spanish-speaking world, there is the belief of being controlled by destiny. Those Spanish speakers who find themselves in the various positions on the continuum of acculturation believe less in control by destiny. When something happens, the Spanish speaker is not sure if he really caused it to happen.

Does this mean the Spanish speaking are not responsible people? Does it mean they do not accept responsibility? Does it mean they do things and if the things go wrong, shrug their shoulders and sigh, "Well, it was going to happen."

DR. MARI-LUCI JARAMILLO is Assistant Director of Instructional Services for THE CULTURAL AWARENESS CENTER, and also Assistant Professor of Education at the College of Education, UNIVERSITY OF NEW MEXICO. This monograph was prepared originally for the Cultural Awareness Center.

English - "The clock runs"



It doesn't matter that at all. The Spanish speaking keep ying as long as anyone else. But when doors are closed or a point of impasse is reached, they feel desiring controls. The saying reveals their true feelings. *Lo que Dios diga. Lo que a él, será. Lo que Dios manda.* They have no guilty feelings because sometimes destiny is beyond their control.

In the Anglo world, man controls destiny. Man controls his environment. This implies that when things get out of control, man is the guilty one. People from the two cultures feel differently about destiny.

Spanish - "Lo que sera, sera"

Anglo - "I control destiny"



In the Spanish culture, people as a whole appear to enjoy every minute to its fullest. There is time for people; time for personal relations. Business dealings can never be started without the common courtesies of asking for the health of your loved ones. In the Anglo world, achievement is extremely important. They get many things done fast. Anglo-America gets much of the credit for such outstanding accomplishments as getting men on the moon!

Is it necessary to make a choice between these two ways of life? The answer lies in us. What are we willing to do to promote cultural understanding?

Spanish - "El reloj anda"



What else can language tell us about cultural differences? Let us examine a few individual words. In the Anglo world, the clock runs. This one word tells us a great deal of the people who use it. It implies future, momentum, action, movement. In the Spanish world, how does one explain time? It's said, *el reloj anda*. The clock "walks." What does this imply? Perhaps that there's more time for people; that they are not in such a hurry to conduct business. Words, even stated words, tell us much about people. If we as teachers would only listen to children, how much we would learn about them. How sensitive we would become to their needs.

Let us continue with a few more words to show that people from the two cultures feel differently about certain things.

What does the word nepotism mean to you? If you are Anglo,

it is a terrible word. It implies dishonesty, favoritism, and always some type of shenanigan. The few people that practice it are evil, and certainly not very democratic. But if you live in the Spanish culture, nepotism is good. The extended family concept is part of it; one helps the family whenever one can. Anglos can continue getting jobs for their enemies if they want to, but those that live in a Spanish culture will continue getting jobs for their loved ones if they are in a position to do so. Remember, family feelings in the Spanish culture extend beyond consanguineal lines. Close friends become part of the family. The reservoir of talents for positions are not limited. To conclude, in the Anglo world, nepotism is bad; in the Spanish world, nepotism is good and beautiful. Does a teacher, teaching about nepotism, communicate with his students, when his point of reference is different from theirs? We teachers are going to have to know cultural differences and their implications for learning, if we are to succeed with culturally different students.

Let us take the word "sophisticated." In the Anglo world, the word is meant to be a very high compliment. It's a positive concept. In most of the Spanish world, *s sofisticado* is an insult; a negative feeling is produced when the word is uttered. It implies "putting on the dog." Are these words translatable? We can't possibly communicate with minority group youngsters when we aren't aware of some of these subtleties.

A concept that we as teachers are famous for teaching at all grade levels is the concept of the "family." In the Anglo context, family usually implies the nuclear concept of father, mother, and one or two children. But in the Spanish world, the term family connotes the idea of many people; some that are related and some that are not. It includes all those people that they love. When a teacher discusses the concept of a family (and because he is a master teacher, of course he has a picture in his file to help him get the concept across), he usually shows a visual of the parents and two children. Who do you think is not understanding the concept because his experiential background has prepared him differently?

The idea of female beauty is interesting to compare in the two cultures also. In the Anglo world, the model of beauty is tall, has fair skin, blue eyes and blond hair. In the Spanish world, the model of beauty is small in stature, has olive skin, dark eyes, and black hair. What happens when only the Anglo model is constantly presented to students who cannot identify with it? Yes, negative self-concepts are the result.

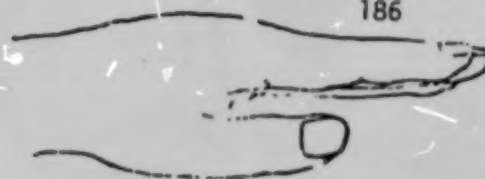
Let us discuss another difference between those reared in the Spanish culture and those reared in the Anglo culture. Views toward animals are very different. In the Anglo world, animals can take on almost human characteristics, can almost become members of the family. They get distemper shots, special diets, collars with rhinestones, and get groomed at fancy grooming parlors. In the Spanish world, animals are functional. A word doesn't even exist in Spanish for "pet." The concept simply doesn't exist. How does the language reflect these views?



In the Anglo world, one word suffices to describe the parts of both the human and the animal; "neck" for the animal and "neck" for the human being. It continues with leg, back, and mouth. In the Spanish culture there is a set of vocabulary to describe animals and another set to describe humans. For neck there is *pescuezo* for the animal and *cuello* for the human being; for leg there is *pata* for the animal, *pierna* for the human being; for back, there is *espinazo* for the animal, *espalda* for the human being; and for mouth, there is *hocico* for the animal and *boca* for the human being. In the "traditional" English-speaking classroom we use one word to describe parts of both animals and humans. Not being aware of these subtle differences is what communication barriers are about. It could lead to misunderstanding instead of learning.

The gestures referring to humans and animals are different to the two worlds also. In the Anglo world, the gesture to show the size of a human being and the size of an animal is the same. But in the Spanish world, there are two distinct gestures. The one used in the Anglo world is used to indicate the size of animals only. To show the size of a human, one holds his hand turned vertically so that the thumb is pointing upward instead of in the flat horizontal position. Silent language tells so much. Sensitive teachers are aware; insensitive ones don't care.

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ANIMALS



HUMANS

A few examples for language differences have been enumerated above. Are traditional schools meeting these differences? Johnny has the type of culture and the language that is represented in the typical school; Juanita doesn't have the language that is requested of him and sometimes his culture is in direct conflict with the one adhered to in school.

What needs to be known to become an effective teacher? By all means, cultural differences should be known, understood, and accepted. In addition, some elements of language should be studied. One thing, we as teachers should believe, is that learning a second language is not easy. When people learn a second language, they have mastered a very difficult task indeed. The poem that follows seems to illustrate the difficulty quite appropriately.

ENGLISH

by Dr. Richard N. Krogh

I take it you already know
Of tough and lough and cough and dough?
Others may stumble, but not you
On hiccough, thorough, slough and through?
Well done! And now you wish, perhaps
To learn of less familiar traps?

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Beware of dead, a dreadful word
 That looks like a word and sounds like lead
 And dead, it's not like lead, not lead,
 For neither take, don't call it dead!
 Watch out for meat and great and threat,
 (They rhyme with suite and straight and debt)
 A moth is not a moth in mother,
 Nor faith in bother, loath in brother.

And here is not a match for there,
 Nor dear and fear for bear and pear,
 And then there's dose and rose and lose -
 Just look them up - and gouse and choose,
 And cork and work and card and ward,
 And font and front and word and sword,
 And do and go, then thwart and cart,
 Come, crane, I've hardly made a start.
 A dreadful language? Why, man alive,
 I'd learned to talk it when I was five,
 And yet to write it, the more I tried,
 I hadn't learned it at fifty-five.

(The author does not know where or when this poem was published. If a reader knows, please write to the author.)

I know that most of us agree that English isn't easy. But have we really internalized the feelings, the frustrations, that must accompany learning a second language? Are we at least anticipating some of the problems our students are going to face?

Let us be aware of the help native Spanish speakers learning English need. Perhaps the following reminders will help us be better teachers.

Help with consonant clusters. Students often insert vowels to help them form the sounds. (bursts, asks, instincts)

Help with vowels. Short vowels are especially difficult.
 (sit -- seat) (thought -- boat)

Help with contractions. Students usually don't hear or don't produce the consonant. (I've, I'd, It's)

Help with some of the consonants. (V-B; S-Z; etc)

Help with word order (red rose -- rosa roja)

Help with prepositions.

in Washington
 on Washington Street
 at 617 Washington Street

Help with subjects. (It) is raining
 Está lloviendo.

These are just a few of the "helps" needed. The biggest help these students need, want, and expect is the empathetic teacher who believes these students come from a respectable culture, are worthy individuals, and can succeed.

Somehow, technique and materials are in second place in a classroom where the teacher shares with the students.

Continuing with other thought, on language learning leads one to think about bilingual and bicultural education. *Can* we capitalize on the language children bring to school? The students have already internalized the sound patterns of a language and their initial work *could* be based on these sounds. If these sound patterns are English, the beginning instruction should be in English; if they are Spanish, the instruction should then be in Spanish. Simultaneously with this instruction, the second language should be introduced systematically. At the beginning, this instruction could be for a rather small percentage of the time with large blocks of time for learning in the native language. In this phase of instruction, the sound patterns of the second language should be taught before proceeding to the written language. Following these procedures, we would produce bilingual children, that is, the students would know two languages well. It makes sense to continue the student's cognitive development while learning a second language. It also makes sense to attempt to avoid the trauma a child must undergo when he finds himself in a world where his language and culture are suddenly denied.

Through the type of content we introduced to teach these languages, we could produce bicultural students. The content should be the beliefs and values of the two groups, both Spanish and Anglo. It should include customs, mores, history, fine arts, foods, and all other elements that constitute a way of life of a given group of people. The referents for the two languages should be kept separately. This, too, produces bicultural people.

These fortunate students would then know two modes of behavior and would be completely comfortable in the two worlds. No, these students wouldn't be schizophrenic. They would change behavior called for in the two cultures much like the reader changes behavior to meet the needs of the particular group he is with at a given time. A true biculturalist internalizes the two modes of behavior.

Perhaps this is the appropriate place to discuss the language the child brings to school. Some people would have you believe the language the child speaks isn't "correct" and therefore, cannot be used for instructional purposes. The language may be a dialect, perhaps not "standard" but definitely a language with which a large group of people communicate beautifully! Perhaps one of the aims of bilingual programs should be to guide students toward learning a "standard" version of a language, but certainly not by creating negative feelings in the children about their language, be it what it may be.

Many of these children have internalized the sound system of Spanish, as well as the structure. What they need is help in the area of vocabulary development in their native language like everyone else who studies his native language, regardless of what it is.

Language is vital to human beings. Let us capitalize on its potential to teach us about those people who speak languages different from ours. Let us use languages toward building bridges of cultural understanding.

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Mari-Luci Jaramillo
University of New Mexico

What Not to Teach

by June Sark Heinrich

June Sark Heinrich recently directed an alternative school for Native American children in Chicago. Her experiences there revealed many inadequacies in the way teachers present the history and heritage of Native peoples in the classroom. She offers the following pointers to aid elementary school teachers in correcting the most common errors made in presenting Native American subject matter.

10 classroom "don'ts"

Don't use alphabet cards that say A is for apple, B is for ball, and I is for Indian.

The matter may seem to be a trivial one, but if you want your students to develop respect for Native Americans, don't start them out in kindergarten equating Indians with things like apples and balls. Other short "I" words (imp, ink or infant) could be used, so stay away from I-is-for-Indian in your alphabet teaching.

Don't talk about Indians as though they belong to the past.

Books and filmstrips often have titles like "How the Indians Lived," as though there aren't any living today. The fact is that about 800,000 Native Americans live in what is now the United States, many on reservations, many in cities and towns. They are all kinds of neighborhoods and schools and are in all walks of life. Too many Native Americans live in conditions of poverty and powerlessness,

but they are very much a part of the modern world. If the people who write books and filmstrips mean "How (particular groups of) Native Americans Lived Long Ago," then they should say so.

Don't talk about "them" and "us."

A "them" and "us" approach reflects extreme insensitivity, as well as a misconception of historical facts. "They" are more truly "us" than anyone else. Native peoples are the original Americans and are the only indigenous Americans in the sense that all of their ancestors were born on this land. Everybody else in this country came from some other place originally.

Don't lump all Native Americans together.

There were no "Indians" before the Europeans came to America—that is, no peoples called themselves "Indians." They are Navajo or Seminole or Menominee, etc. The hundreds of Native groups scattered throughout the U.S. are separate peoples, separate nations. They have separate languages and cultures and names. Native Americans of one nation were and are as different from Native Americans of another nation as Italians are from Swedes, Hungarians from the Irish or the English from the Spanish. When referring to and teaching about Native Americans, use the word "Indian"—or even "Native American"—as little as possible. Don't "study the Indians." Study the Hopi, the Sioux, the Nisqually or the Apache.

Don't expect Native Americans to look like Hollywood movie "Indians."

Some Native Americans tell a story about a white "American" woman who visited a reservation. She stopped and stared at a young man, then said to him, "are you a real Indian? You don't look Indian."

Whatever it is that people expect Native Americans to look like, many do not fit those images. Since they come from different nations, their physical features, body structure and skin colors vary a great deal—and none has red skin. Of course, Native and non-Native Americans have intermarried so that many Native Americans today have European, African or other ancestry. Therefore, don't expect all Native Americans to look alike, any more than all Europeans look alike.

Don't let TV stereotypes go unchallenged.

Unfortunately for both Native and non-Native American children, TV programs still show the savage warrior or occasionally the noble savage stereotypes. Discuss with children the TV programs they watch. Help them understand the meaning of the word "stereotype." Help them understand that, from the Native American point of view, Columbus and other Europeans who came to this land were invaders. Even so, Native Americans originally welcomed and helped the European settlers. When they fought, they were no more "savage" than the Europeans and were often less so. Help children understand that atrocities are a part of any war. In fact, war itself is atrocious. At least, the Native Americans were defending land they had lived on for thousands

of years. If Native Americans were not "savage warriors," neither were they "noble savages." They were no more nor less noble than the rest of humanity.

Another common stereotype is the portrayal of the "Indian" as a person of few words, mostly "ugh." The fact is that early European settlers were aware of and commented specifically on the brilliance of Native American oratory and the beauty of their languages.

Stereotypes are sneaky. They influence the way we talk and live and play, sometimes without our knowing it. Don't say to your students, "You act like a bunch of wild Indians." Don't encourage or even allow children to play "cowboys and Indians." Be sensitive to stereotypes in everything you say and do.

Don't let students get the impression that a few "brave" Europeans defeated millions of "Indian savages" in battle.

How could a few Europeans take away the land of Native Americans and kill off millions of them? This did not all happen in battle. Historians tell us that, considering the number of people involved in the "Indian" wars, the number actually killed on both sides was small. What really defeated Native Americans were the diseases brought to this continent by the Europeans. Since Native Americans had never been exposed to smallpox, measles, tuberculosis, syphilis and other diseases that plagued the Old World, they had no immunity and were thus ravaged. Between 1492 and 1910, the Native population in the U.S. area declined to about 200,000. Help your students understand that it was germs and disease, not Europeans' "superior" brains and bravery, that defeated the Native peoples.

Don't teach that Native Americans are just like other ethnic and racial minorities.

Ethnic and racial minorities in the U.S. share in common discrimination, unemployment, poverty, poor education, etc. But they are *not* all alike. The problems these groups encounter

are not all the same, nor are their solutions. Perhaps the biggest difference between Native Americans and other U.S. minorities is that Native peoples didn't come from some other land. This land has always been their home.

Although dispossessed of most of their land, Native peoples didn't lose all of it. According to U.S. law, Native American reservations are nations within the United States. U.S. government and business interests persist in trying to take away Native land—especially land containing oil or other valuable resources. However, the fact

is that Native Americans—by treaty rights—own their own lands. No other minority within the United States is in a similar legal position. Native peoples view themselves as separate nation within a nation. And though often ignored and/or violated, U.S. laws and treaties, officially endorsed by U.S. presidents and the Congress, attest to those claims.

Don't assume that Native American children are well acquainted with their heritage.

If you have Native American children in your class, you may expect that they will be good resource persons for your "unit on Indians." Today, it is not unlikely that such children will be proud of being Native American. Some may participate in traditional activities of their cultures. In general, however, Native children have much in common with other children in the U.S. in that they know far more about TV programs than about their own national ways of life. They eat junk food and want all of the things most children in our society want. If lost in a forest, they would not necessarily be able to manage any better than other children would. Like other children in the U.S., Native children need to be taught about the Native heritage which, in a very real sense, is the heritage of everybody living in the U.S. today.

Don't let students think that Native ways of life have no meaning today.

Native arts have long commanded worldwide interest and admiration. But far more important for human and ecological survival are Native American philosophies of life. Respect for the land; love of every form of life, human and non-human; harmony between humans and nature rather than conquest and destruction of nature—these are vital characteristics of Native ways of life. All peoples in the U.S. can and must learn to live in harmony with the natural world and with one another. That is one lesson Native peoples can teach the world and that is one of the most significant lessons you should teach your students about "the Indians."



The attractive full-color poster above calls for support of a Mohawk settlement in upstate New York—the Ganiienkeh Territory—reclaimed by Native Americans three years ago based on a long-standing treaty.

A Thanksgiving Message We Could Do Without

Indians__

lived in houses of grass and bark
cooked on a fire
slept in deerskin
dried out meat
picked and killed their own food
made fires with sticks
used bow and arrows

We__

live in houses of brick and wood
use a stove
sleep in beds
keep meat in refrigerators
buy our food from a grocery
use matches
use guns and sometimes bow and arrows

FOOD

Indians Ate

Indian corn
cranberries
corn meal mush
deer
rabbit
turkey
beans
blackberries
strawberries
water

We Eat

pork
beef
sweet corn
oatmeal
turkey
chicken
apples
pineapples
milk
orange juice
beer

CLOTHES

Indians Wore

headbands and feathers
deerskin shirts
deerskin blankets and furs
leggings
deerskin dresses and skirts
moccasins

We Wear

hats
cloth shirts with collars
coats and sweaters
pants
cloth skirts and dresses
shoes, sneakers, boots, socks

The above was copied from a chart hanging in an elementary school corridor in Amherst, Mass. It is an example of the type of information presented to children across the country at Thanksgiving time. Note the objectionable elements in this material: The distinction between "Indians" and "we"; the implication that "Indians" are an extinct people (frequent use of the past tense when discussing "Indians" supports the "Vanished Indian" myth, denying both the present existence of Native Americans and the continuity of their culture); the over-simplification of Native cultures and the generalization of certain characteristics to apply to all "Indians"; the ethnocentric Western focus on material objects and artifacts rather than on the important values of Native cultures, such as their concept of harmony between material and non-material aspects of life and their respect for the relationship between all aspects of Mother Earth.

Touch a Child—They A My People: Ways To Teach American Indian Children

Margot M. LeBrasseur and Ellen S. Freark

Of all the teachings we receive
this one is most important:

Nothing belongs to you of what there is,
Of what you take, you must share.

Touch a child—they are my people.

—Chief Dan George in *My Heart Sings*

Contrary to popular belief, education—the transmission of and acquisition of knowledge and skills—did not come to the North American continent on the *Nina*, *Pinta* and *Santa Maria*.

—Henritta Whiteman, 1978

EDUCATION IS, and always has been, an important aspect of American Indian life. Traditions, philosophy, and tribal history have been handed down orally from generation to generation. The Miccosukee Tribe in Florida strongly emphasizes the use of oral tradition, for they feel that to "pick up a pen" would radically change their tribal value system. Contrast this educational philosophy with the "melting pot" concept, and the result is the failure we call Indian education. There are more than 400 tribes and nations, each with differing economic, social and religious lifestyles, yet educational policy in the past has treated Indian people as the same in the North.

During the Colonial period, the Jesuits taught Christianity and the French culture, as well as academic subjects. In the South, the Franciscans influenced the education of many of the native people in vocational skills. In the East, many protestant missionary schools were established for the education of American Indians. The federal government funded many mission schools early into the 19th century, until public protest on the unconstitutional nature of such funding forced the closing of the mission schools by the late 1880s.⁹

The mission school movement was followed by federally operated boarding schools. Many of the schools were in abandoned army forts near the reservations, with the military atmosphere still present. Basic literacy skills as well as vocational training were the emphasis here, in an attempt to "assimilate" the American Indian into the dominant society.

A change in educational policy occurred in 1930, when an emphasis was placed on upgrading the federal boarding schools and encouraging Indians to enroll in public schools near their home communities. Unfortunately, this era

was short-lived, when the "termination" of federal financial assistance reduced some tribes to a poverty level existence. Recent federal policy favors "self-determination" for Indians, including the assumption of the responsibility of the educational system.

Tribally Operated Schools

The federal government in recent years has funded Indian-operated tribal schools which are usually on or near the reservations. There are approximately 30 such schools now in existence, and Indian people draw upon the historical evidence of success in this area. In the 19th century, the Choctaw and Cherokee nations successfully operated Indian educational systems. In fact, several published texts of the Choctaw language were used in the beginning of bilingual instruction in the Choctaw schools in 1827, with the idea "that it would be easier to teach first in the native language and later in English".²⁰ Indian people believe that the language, history and values should be reflected in the educational offerings in all systems, be they public, private or tribally operated.

Roger Buffalohead, former chairman of the Indian Studies Department at the University of Minnesota, recently discussed some of the basic educational obligations that Indian tribes have to Indian children:

Every Indian child has an inherent right to achieve a sense of self-realization within the context of his or her own cultural understanding . . . every school system must respect that right while providing and enabling Indian children and youth to use education as a vehicle to develop to their fullest potential as individuals and as members of the local community, the tribe, the nation, and the world of which they are a part . . . Indian communities and tribes have a moral and legal obligation, along with the federal government and state educational agencies, to provide Indian youngsters with an education which nurtures and fosters the right of those children to achieve a sense of self-realization as members of their own cultural community and as members of the larger society.²¹

Indian Education in Public Schools

The public schools success rate in Indian education is far from impressive. In 1969, the report entitled, *Indian Education: A National Tragedy-- A National Challenge*, shocked many educators with the ineffectiveness of the educational system for American Indians. Dropout rates were averaging around 40 percent, with some as high as 100 percent in some areas. This was reported to be twice the national average in both public and federal schools. A later report by Fuchs and Havinghurst stated that a very conservative figure for Indian dropout rates is 43 percent (1972).

In a recent report, it was predicted over 60 percent of the Indian students in the Minneapolis area would drop out of high school before graduation.²² According to the Minnesota Advisory Committee to the U.S. Commission on Civil Rights, virtually no progress has been made to reduce the drop out rate of Indian students, which is significantly higher than that of other races. Only 35 percent of all Indian men and 2.5 percent of Indian women have four or more years of college.

Another report entitled, *American Indians in the Profession—1980*,¹⁹ the highest number of Indians with bachelor's degrees were public school teachers. These still only number 3,534 out of 300,000 in the United States total. This is also true of the other fields of study such as law (250 Indians out of 462,000) and medicine (115 Indians out of 340,000). American Indians holding earned doctorate degrees in all fields number 200 out of the United States total of more than 600,000. There are no American Indian geologists or business majors with a doctorate.

Research on American Indian Culture

The term "culturally disadvantaged," which is often used to explain poor achievement, implies that there is an absence of cultural experience, and teachers therefore must try to fill this void. In reality, the Indian student has a different set of cultural experiences. One group that has studied American Indians for centuries comes from the field of anthropology. They have studied every aspect of Indian life, from social to religious, economic to environmental. Many of their reports conflict in the analysis of the American Indian, and yet these researchers have had an impact on the educational practices.

The earliest topic for research was kinship, begun in the late 1700s by the Jesuits and picked up later by Morgan.¹⁶ He analyzed the Iroquois family structure, but a later study in the developing child's organizational structure was reported by Levi-Strauss.¹² His observations led him to believe that the "disadvantaged" child must be forced to accept a different organizing structure. This implies the use of coercion on the part of the teacher. The child would then reject the choice that he normally would have made on the basis of his own experience and as a member of his own group.

Recent research on "forced" acculturation points to internal psychological conflicts that occur when an individual feels that they must desert their former group.²² Forcing or coercing an Indian child, then, to accept a new value system may account for part of the high rate of dropout, suicide and drinking problems which plague the school system.

Studies in psychological anthropology indicate that there are two common fallacies committed by anthropologists. One is the "global" fallacy, defined as the attempt to deal with a complex holistic construct like "personality" or "perceptual structure" as a variable. The other or "jumping" fallacy is defined as the application of unvalidated interpretive hypotheses concerning the meaning of Rorschach scores and profiles.²¹ According to Spindler, these fallacies were evident in all of the early studies of the Menominee and Ojibwa people. She later developed instruments that were tribe specific for a study of the Blood Indians. These consisted of 24 line drawings by a professional Blood Indian artist depicting Indians engaged in activities consistent with the tribal customs. Her research indicated that acculturative adaptation and socioeconomic status were not necessarily concurrent among the Blood Indians. Some of the men and women who are highly successful ranchers speak their native language well and belong to traditional societies. The Blood are able to cope

with the demands of the surrounding non-Indian society and still keep a strong cultural identity. These instruments were developed when the researcher discovered that she, herself, had committed the fallacies, and that instrumentation based on Western philosophy was inappropriate for American Indian study.

Many of the early researchers were trained in Western thought, and making value judgments on a people with another world view. In early research on the Chippewa, Barnouw¹ analyzed three previous studies done on this tribe, reporting that there were conflicting statements on personality, but most agreed that the main emphasis is on "independence" (p. 1-15). This observation conflicts with the traditional American Indian philosophy that each of us is totally dependent on all the living things of the world.² The Indian world view emphasizes cooperation, not competition, and the development of the individual without comparisons between them.

Traditional Indian Values

When speaking of more than 400 distinct groups, it is not appropriate to make generalizations that should apply to *all* Indians. However, there are some commonalities that will be mentioned. Many different Indian tribes have the following values that may influence school performance for their children:⁴ avoidance of competition; high value on cooperation; strong peer influence.

As indicated by the previous statement by Forbes on traditional values, Hess¹¹ found that high levels of classroom competition were negatively related to school achievement. Also significant in this research was the avoidance of competition, "especially when the implied competition was with peers, rather than with a standard of excellence."

Brown compared classroom behavior of Cherokee and Anglo grade school students. He found that the Cherokee children were less competitive and more cooperative than their Anglo counterparts, and that their cooperative behavior was negatively related to measures of their academic achievement. Peer influence was also found to be another important factor in performance, and should be considered in determining the appropriate classroom climate.

Teaching Strategies for Native American Students

Based on the research presented above, the following may be appropriate and effective teaching strategies which can be used with Indian American students.

1. The physical structure of the school should reflect the local cultural heritage. The students can paint murals depicting local historical events, and also design the bulletin boards to reflect their specific tribal interests. The name of the school should also reflect tribal heritage such as *Heart of the Earth School* in Minneapolis, Minnesota.

2. The local language should be used by the teachers whenever it is appropriate. This will enhance communications both with the students and their parents. Classroom aides, fluent in the native language, should also be used whenever possible, as required in *Ramah Navajo School*.

3. Printed materials should reflect the local Indian history, traditions and language. Student generated newspapers and booklets such as *Tsa' Aszi* from the Navajo school encourage cultural journalism for the language arts requirements.

4. States require a social studies unit in third or fourth grade on the state history. The names of towns, counties or rivers which reflect Indian history should be researched as a class project. An example of the Lumbee history in the State of North Carolina is evidenced in the *U.N.I.T.Y. curriculum kit*.

5. American Indian music uses vocables. Each tribe has distinctive songs for each ceremony. Dr. Louis Ballard has assembled many tribal songs and recorded them with a set of materials explaining the historical significance of the songs. For example, with Kiowa students, learning a Round Dance song would be appropriate.

6. In the study of nutrition, American Indian students should know the harvest plants that were cultivated prior to European contact (corn, beans, squash and peppers are examples). Other uses of plants should be studies for their local history—trading, medicine and dyes. For examples, see *Indian Curriculum Materials* developed by Anandarka Area Office, 1980.

7. For an art class, the subject should reflect the specific tribal customs. An example is Cheyenne design, which is derived from five sources—teepee, circle of life, cardinal points, the stars, and maker-life. Colors used by the Cheyennes are green, blue, yellow, black, red, and white.

8. Oral history: Many schools encourage community participation in the planning and development of new courses. For example, the Seneca nation of Indians brings the elders to the school to relate their tribal history, these sessions are video-taped for use in other classroom or future use.

9. Recognition of American Indian celebrations. In many areas, tribal celebrations play a significant part in the social and cultural development of the student. The observance and participation in these events such as *Shulako* for the Zuni are important aspects of American Indian culture.

10. In government class, the study of the tribal structure is just as important as the study of the Senate and House of Representatives. In some tribes, the females, as does the Onondagas clan mother, select the male tribal leaders.

11. In the study of literature, Indian students should compare the creation story of their own tribe to one of another tribe. Each tribe has its own story of creation, and students can analyze their own creation story and that of another tribe to similarities and differences. Two suggestions are: *The Way to Ruiny Mountain* by N. Scott Momaday and *Traditions of the Caddo* by George A. Dorsey.

12. Media: Films and filmstrips in the American Indian classroom should be representative of the local culture. If no films are available, videotaping elders or using student-developed filmstrips that reflect the tribal culture are appropriate. *More Than Flows and Arrows*, narrated by N. Scott Momaday, and *Proud To Be* are good resources.

13. Individualization or small group instruction is the most appropriate for

many Indian students. The Miccosukee place a strong emphasis on learner-initiated instruction, and their classrooms emphasize the use of learning centers.

14. *Field trips* to tribal buildings help to place the Indian students in an environment that may be less threatening than the classroom. This also helps to promote mutual understanding between the educational system and the community. Frequent field trips to tribal offices are used by the *Ojibwa* in Canada as described in their curriculum guide—*People of Native Ancestry*.

15. *Evaluation*: It is appropriate in every educational system to employ some method to measure program effectiveness. The teacher should consider cultural bias, and carefully select an instrument to assess achievement. McShane¹³ found that Indian students tend to score well on performance type items as one found in preschool, first and second grade tests. The *Peabody Picture Vocabulary Test* and the *Cooperative Preschool Inventory* are suggested by research conducted by Young and Churchman.²⁸

Summary

The American Indian student enters the school system with a cultural heritage and set of values appreciably different from that of the educational system itself. It should be the aim of the system to adapt to the needs of the Indian student, not to try to change the student to fit into the system. The aim of Indian education should be "to try to help children to grow so that they have the strength to follow a path where they can see the entire world and other humans as their responsibility."⁸

This article has given an historic overview of Indian education and values. Specific teaching strategies for Native American students were suggested as appropriate to these culturally different people.

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Ellen S. Freark is Associate Professor of Education at the Pennsylvania State University. She holds the Ed.D. degree from the University of Houston and has been instructor to Native American students. She is also a member of the master's and doctoral degree committees for Native Americans at Penn State. Dr. Freark has three published books on curriculum and nutrition. Her address is 1251 South Garner Street, State College, PA 16801.

Margot M. LeBlasseur, who has an M.Ed. degree from Penn State, is a Chippewa. She has been an elementary teacher at the Ransah School, curriculum consultant for the Seneca Nation, and is presently with the American Leadership Training Program at Penn State. She may be reached at 311 Range Street, Manistique, MI 49854.

An Assessment of Japanese American Assimilation,
Pluralism, and Subordination¹

Eric Woodrum

North Carolina State University

Japanese Americans are an atypical American minority with traits characteristic of both European immigrants and subordinated racial groups: They provide a test for the influence of relatively free labor versus racial minority statuses. Japanese American assimilation, pluralism, and subordination are assessed with census data and with generation-specific surveys by the Japanese American Research Project. Assimilation trends in language, residence, primary relations, exogamy, and socioeconomic status affirm parallels with voluntary European immigrants. Continuing pluralism is indicated in value systems, family relations, and community participation. However, ratio indicators confirm that racial subordination persists, even among highly educated, professional Japanese Americans.

Japanese Americans are an anomaly in the study of racial and ethnic relations. As a racial minority they suffered institutionalized discrimination ranging from naturalization prohibitions to massive wartime incarcerations. In spite of this, the Japanese entered this country voluntarily and climbed the class structure more rapidly than many white immigrant groups. Neither the European immigrant assimilation model nor the non-white colonial subordination model of American ethnic relations fits this group's experiences well. Indeed, Japanese Americans provide a useful test case for assessing the relative impact on group adaptations of racial minority status versus relatively free labor status.

This study assesses Japanese American adaptations with respect to three prevalent patterns in American racial and ethnic relations: assimilation, cultural pluralism, and subordination. Assimilationists anticipate progressive acculturation, geographic and structural integration, and eventual group merger (Gordon 1964). Cultural pluralists emphasize the persistence

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of ethnic cultural traits, family practices, subcultural activities, and distinctive identities (Greeley 1974). Racial conflict and subordination theorists stress economic and political interests and the institutional context of group adaptation (Blauener 1972; Feagin and Feagin 1978). Unlike assimilationists and cultural pluralists, subordination theorists expect persistent inequality. Because Japanese Americans exhibit selected characteristics of both voluntary European immigrants and colonized nonwhite subordinates, their experiences can shed light on the relative impact of these factors.

DATA AND METHODS

This assessment first explores the extent of Japanese American integration and assimilation with the host society. Data on geographic, residential, cultural, primary structural, identificational, and marital variables will be presented. Next, continuing cultural and structural pluralism is considered with generational data on cultural traditionalism, distinctive familial practices, ethnic newspaper reading, visiting habits, and assistance securing employment. Finally, Japanese American-white group conflict and subordination are explored with information on comparative occupational distributions, education, and income, and with ratio variables.

The research utilizes two primary data sources, the Japanese American Research Project (JARP) and the U.S. Bureau of the Census. The JARP contacted a large sample ($N = 1,047$) of first-generation Japanese immigrants to the United States mainland, *Issei*, in the early 1960s (Bonacich 1975). The respondents were interviewed on a broad range of topics by trained bilingual Japanese Americans in sessions lasting an average of six to eight hours. The first-generation respondents' children, *Nisei* ($N = 2,304$), and grandchildren, *Sansei* ($N = 802$), were subsequently contacted with face-to-face and telephone interviews and mail questionnaires. The JARP information is critical for evaluating cultural, primary structural, residential, and identificational characteristics of each generation.

The U.S. census data facilitate comparisons between the distributions of Japanese Americans and whites across geographic and urban-rural areas. Census data are relied on primarily for information on geographic distributions and secondary structural adaptations including educational, occupational, and other economic achievements.

FINDINGS

The Extent of Japanese American Assimilation

Japanese immigrants were overwhelmingly concentrated on the West Coast upon entry, a condition which encouraged immigrant separatism and ag-

gravated anti-Asian hysteria among whites. Thus the extreme geographic concentration of Japanese Americans was both a manifestation of and a factor contributing to their general separatism. The extent of their relative geographic dispersion in recent decades can be determined from census data. The Japanese American regional distribution is gradually resembling that of U.S. whites, a trend accelerated by the World War II evacuation and internment, but very large differentials persist. Between 1940 and 1970 the percentage of Japanese Americans concentrated in the western states dropped from over 95% to 81%. Migration to the north central and northeastern states grew more rapidly than to the south. Net regional differentials dropped from 84% to 63.4% over the 30-year span. A contrary trend appears in the data on Japanese American-U.S. white population distributions in urban and rural areas: the differential is growing. Although the minority was initially slightly more rural than whites (45.1% vs. 42.5%), they are now significantly more urban (88.6% vs. 72.4%) than the majority group.

The JARP survey data refine these general findings by specifying the ethnic composition of respondents' neighborhoods. One finds progressive cross-generational and intragenerational trends toward residential integration. Only the earliest Issei, before 1908, lived more often in mostly Japanese American (47.9%) than in mixed (20.6%) or mostly non-Japanese American (31.5%) neighborhoods. Between 1910 and the World War II internment, approximately 70% of Issei and Nisei lived in mixed or mostly non-Japanese American communities. In the postinternment years, fewer than 10% of any generation has lived in mostly Japanese American neighborhoods, and over half of the Nisei and Sansei have lived in predominantly non-Japanese American areas.

Assimilation theorists traditionally emphasize cultural, primary structural, identificational, and marital integration of immigrants. Table 1 pre-

TABLE 1
ASSIMILATION INDICATORS BY GENERATION, IN PERCENTAGES

INDICATOR	GENERATION		
	Issei	Nisei	Sansei
Acculturation:			
English fluency.....	16.6	92.9	100.0
Western religious affiliation.....	33.3	52.6	55.2
Primary structural assimilation:			
Friends, over one-half non-Japanese Americans....	3.3	30.3	54.9
Voluntary organizations, over one-half mostly non-Japanese American members.....	.9	44.9	61.3
Identificational assimilation:			
Neutral or positive attitude toward exogamy with whites.....	44.4	59.3	39.6
Marital assimilation:			
Exogamy rates.....	1.5	8.8	34.1

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sents JARP data to assess the degree of merger with the dominant society in these respects among the first three generations. Although only a significant minority of Issei became proficient in English, most of the second generation achieved fluency. Nisei and Sansei, growing up in non-Japanese neighborhoods and attending American public schools, thoroughly mastered the host language, as the findings in table 1 affirm. Religious acculturation has been far less complete. Upon arrival in the United States, 81.4% of the Issei were affiliated with traditional Japanese religions, mainly Buddhism and Shintoism, and only 10.2% identified with Western religions. By the time of the JARP interviews, Western religious affiliation had tripled to include one-third of the Issei. Slightly over one-half of the Nisei (52.6%) and Sansei (55.2%) identify with Judeo-Christian religions. An alternative adaptation, nonaffiliation, is steadily increasing. Of newly arriving Issei, 8.4% did not identify with any religion or were atheists; by the time of the interviews this proportion had dropped to 3.3%. Nisei report no religious identification in 9.0% and Sansei in 19.5% of the cases sampled. Sansei youthfulness dictates caution in interpreting this finding.

The Issei rarely had white friends or belonged to predominantly white voluntary groups. Integration at the friendship and organizational level proceeded among Nisei, who usually spoke excellent English, lived in mixed neighborhoods, and attended white schools. The majority of the third generation reports over one-half non-Japanese American friends (54.9%) and membership in predominantly non-Japanese American voluntary organizations (61.5%). These behavioral changes accompany an attitudinal change probably associated with group identification: attitude toward exogamy. While 44.4% of the Issei report they would not be disturbed by their child's marriage to a white, 89.6% of their grandchildren would not regard it as disturbing. This change in attitude is correlated with a multiplying exogamy rate. Issei separatism and antimiscegenation laws limited the first generation's exogamy to 1.5% despite a shortage of Japanese American women. That figure climbed to 8.8% among Nisei and 34.1% among the JARP Sansei sample. Studies since the JARP surveys report even higher estimates of Sansei exogamy, approaching 30% in various areas (Kitano 1976, pp. 106-7).

Cultural Pluralism among Japanese Americans

The findings discussed above indicate a substantial acquisition of Western culture by the second generation; now we explore whether this was due to biculturalization or to the displacement of a distinctive Japanese life-style by a contemporary American one. In table 2, generation-specific cultural, familial, and subcultural participation data help answer this question.

TABLE 2
PLURALISM INDICATORS BY GENERATION, IN PERCENTAGES

Indicator	Generation		
	Issei	Nisei	Sansei
Cultural traditionalism:			
Japanese fluency	100.0	19.3	2.4
Japanese religious affiliation	62.6	36.1	23.6
Familial traditionalism:			
Shushin instruction	97.8	68.7	33.7
Importance of family line continuity	79.5	44.2	48.8
Parental marital influence	83.9	30.7	42.2
Participation in Japanese American community:			
Japanese American newspaper reading	91.4	64.0	16.4
Regular visiting with relatives	56.9	71.5	68.6
Japanese American help securing employment	93.9	30.6	58.8

Japanese-speaking proficiency has steadily eroded. Of Nisei and Sansei, 19.3% and 2.4%, respectively, are fluent in their ancestors' language. This condition complicates communication between the first generation and their grandchildren, but evidence presented below suggests that significant cultural transmission occurs despite this obstacle. Although Japanese religious affiliation dropped from 62.6% of the Issei to 36.1% of the Nisei generation, a considerably smaller drop occurs in the Sansei generation (to 23.6%). The finding that nearly one-half of the Sansei either are Buddhist or do not identify with any religion indicates that this immigrant group has only selectively adopted the dominant culture.

The Japanese American family has regularly been cited as a mainstay of their solidarity and distinctiveness (Light 1972; Kitano 1976). A major child-rearing practice for cultural transmission of traditional ethnic-moral values was *Shushin* instruction, stressing standards for proper behavior, respect for familial authority, and pride in the Japanese community in keeping with Confucianism and Shintoism. As reported in table 2, 97.8% of the immigrant generation recalled *Shushin* instruction in Japan. Over two-thirds, 68.7%, of their children received similar training from their parents in addition to traditional moral instruction at Japanese language schools, which over 79% of the sampled Nisei attended. Among Sansei, 55.7% experienced *Shushin* socialization from parents or grandparents and over 79% believe they should know more about Japanese culture. Ethnic identity among young Japanese Americans has been growing with the Asian American movement.

The traditional value placed on continuity of the family line is also enduring according to these research findings. After reported concern to maintain the family line dropped from 79.5% of the first generation to 44.2% of the second, it rebounded to 48.8% among Sansei. The pattern is replicated in findings on parental influence on marriages, a traditional

Japanese family practice. Nearly 84% of the ever-married Issei indicate that their Japanese parents arranged their marriages, reflecting the "picture bride" adaptation of a long-standing practice. Only 30.7% of the Nisei report that their parents tried to influence their marriages; yet 42.2% of the Sansei respond positively to the same question. Parental attempts to influence the selection of one's spouse cannot be equated with an arranged marriage, but the weight of these findings and those of others (Kitano and Kikumura 1976) is that distinctive family practices and socialization continue among this group.

In order to assess the extent of participation in the larger Japanese American community, data on ethnic newspaper reading, visiting with relatives, and assistance securing employment are included in table 2. Reading of Japanese American newspapers dropped from over 91% of the highly literate Issei to over 46% of the Sansei, with the second generation intermediate. No doubt the gradual geographic dispersal and linguistic acculturation of Nisei and Sansei contribute to this trend. On the other hand, regular visiting with relatives remains commonplace. Of the aged first generation, 56.9% and 71.5% and 68.6%, respectively, of the Nisei and Sansei report at least monthly visits (see also Connor 1977). The Issei's record of collective economic adaptations is broadly recognized (Light 1972; Bonacich 1975; Woodruff, Rhodes, and Feagin 1980), and the finding that over 95% of the Issei sample received help from another Japanese in securing their first jobs is consistent with the "ethnic economy" account in the literature. Despite the community economic disruptions of the internment, over one-half of the Nisei and 58.8% of the Sansei report that another Japanese American assisted them in obtaining employment. This finding affirms a continuing instrumental as opposed to strictly expressive significance of Japanese American community relations.

Racial Conflict and Subordination of Japanese Americans

An overview of Japanese Americans' relative adaptations in the economy can be derived from table 3's occupational distributions and group differentials for decades between 1910 and 1970. The first differential column, for 1910 through 1920, establishes that the Issei were overrepresented in low-paying laborer and service occupations during the years immediately following immigration. The situation changed dramatically as the immigrants became established in their new homeland and put into operation community economic self-help mechanisms, including labor pools and rotating credit associations (Light 1972). The 1930 through 1940 differential column indicates rapid occupational mobility into the managers, officials, and proprietors and the farm owners, managers, and tenants categories.

TABLE 3
PERCENTAGE DISTRIBUTIONS OF JAPANESE AMERICAN AND U.S. TOTAL OR WHITE LABOR
FORCE OCCUPATIONS ADJUSTED FOR REGIONAL AND URBAN-RURAL RESIDENCE
A. 1910-40

Occupation	1910		1920		1930		1940		1940-49	
	Total Labor Force	Japanese American	Total Labor Force	Japanese American	Total Labor Force	Japanese American	Total Labor Force	Japanese American	Total Labor Force	Differ- ential
Professionals.....	5.4	1.5	6.2	4.1	7.4	4.1	6.4	4.1	6.4	-2.8
Managers, officials, and proprietors.....	6.0	8.4	6.3	25.4	6.8	31.4	10.9	25.4	10.9	+16.6
Farm owners, managers, and tenants.....	20.9	17.3	20.1	31.4	11.2	1.8	12.8	31.4	12.8	+19.5
Clerical workers.....	6.2	1.6	10.1	5.7	7.6	5.7	13.5	5.7	13.5	-7.0
Sales workers.....	4.8	3.2	5.3	3.9	7.8	3.9	15.3	3.9	15.3	-11.0
Craftsmen and foremen.....	8.1	1.9	8.0	11.1	14.5	3.6	17.0	11.1	17.0	-10.6
Operatives.....	13.3	5.7	15.1	5.6	11.1	5.6	7.2	5.6	7.2	-1.5
Service and household workers.....	9.7	17.7	8.7	10.2	15.9	10.2	8.1	10.2	8.1	-1.8
Farm laborers and foremen.....	18.0	29.8	11.7	8.3	10.7	8.3	8.8	8.3	8.8	-1.4
Laborers.....	7.6	12.9	8.5	10.7	10.7	10.7	10.0	10.7	10.0	0.0
Totals.....	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	0.0

Sources.—Japanese American Research Project; U.S. Bureau of the Census 1940a, pp. 20-21, 30-62; 1940b, pp. 81-83, 97; 1940c, pp. 181, 267-282; 1950a, p. 37; 1950b, pp. 217-218; 1950c, p. 180, 175-85, pp. 267-83; 1950d, p. 21.

* Japanese American occupations from 1910 to 1911 are calculated from Japanese American Research Project data on household heads for the 1910-11 interval.

† The 1910 and 1920 U.S. census data from which these figures derive exclude clerical and sales workers.

TABLE 3 (Continued)

B. 1950-70

Occupations	1950				1960				1970			
	Japanese Ameri- cans	Whites, Adjusted	Differ- ential	Japanese Ameri- cans	Whites, Adjusted	Differ- ential	Japanese Ameri- cans	Whites, Adjusted	Differ- ential	Japanese Ameri- cans	Whites, Adjusted	Differ- ential
Professionals.....	6.8	9.8	-3.0	14.2	13.1	+1.1	18.9	16.5	+2.4	18.9	16.5	+2.4
Managers, officials, and proprietors.....	7.1	9.9	-2.8	7.7	10.1	-2.4	8.2	9.4	-1.2	8.2	9.4	-1.2
Farm owners, managers, and tenants.....	11.1	6.6	+4.5	7.9	3.1	+4.8	2.0	2.0	0.0	2.0	2.0	0.0
Clerical workers.....	15.5	20.7	-5.2	16.7	16.4	+0.3	20.2	19.0	+1.2	20.2	19.0	+1.2
Sales workers.....	5.5	14.6	-9.1	6.1	8.3	-2.2	6.5	8.0	-1.5	6.5	8.0	-1.5
Craftsmen and foremen.....	13.3	18.2	-4.9	13.5	17.5	-4.0	11.7	14.9	-3.2	11.7	14.9	-3.2
Operatives.....	15.3	9.9	+5.4	11.7	9.9	+1.8	12.9	11.6	+1.3	12.9	11.6	+1.3
Servant and household workers.....	16.3	4.2	+12.1	5.3	2.2	+3.1	1.9	1.0	+0.9	1.9	1.0	+0.9
Farm laborers and foremen.....	9.1	6.1	+3.0	4.0	4.5	-0.5	6.0	3.9	+2.1	6.0	3.9	+2.1
Laborers.....	100.0	100.0	0.0	100.0	100.0	0.0	100.0	100.0	0.0	100.0	100.0	0.0
Totals.....	100.0	100.0	0.0	100.0	100.0	0.0	100.0	100.0	0.0	100.0	100.0	0.0

Sources.—Japanese American Research Project; U.S. Bureau of the Census 1940a, pp. 20-21, 59-62; 1940b, pp. 81-83, 97; 1950a, pp. 101, 397-402; 1950c, p. 37; 1950d, pp. 217-18; 1960a, p. 108; 1970a, pp. 392-93; 1970b, p. 31.

* Japanese American occupations from 1910 to 1941 are calculated from Japanese American Research Project data on household heads for the periods indicated.

† The 1910 and 1950 U.S. census data from which these figures derive combine clerical and sales workers.

Japanese Americans were overrepresented in those occupations by 16.6% and 19.5%, respectively. The 1950 differential column in table 3 records lingering occupational effects of the World War II internment. Japanese Americans remained underrepresented in professional, clerical, sales, craft, and operative jobs as well as experiencing a profound occupational depression in other elevated categories. The large percentage of Japanese Americans previously employed as managers, officials, and proprietors dropped from 25.4% to 7.1%, 2.8% below the host group level. The farm owners, managers, and tenants category dropped from its prewar high of 31.4% to a low of 11.1%. Since the 1950s, as highly educated second- and third-generation Japanese Americans replace Issei workers, the minority has become relatively overrepresented in professional and clerical occupations. This increasingly urban population now farms approximately as much as the white labor force. Japanese Americans remain slightly underrepresented in sales, craft, and operative jobs and overrepresented in private and household service and laborer positions.

An alternative way to summarize table 3 focuses on the gross percentage of Japanese Americans who must change occupational categories in order for their distribution to match the host group's. This percentage is 30.5% for 1910 through 1920. By 1930 through 1940, a time of rapid Japanese American occupational mobility, the gross differential grew to 36.1%. During the postinternment period preceding 1950, the differential dropped to 25%. Finally, with the emergence of a predominantly Nisei and Sansei work force, the 1960 and 1970 gross differentials fell to 10.9% and 7.9%, respectively. The overall trend is toward increasing similarity between Japanese American and majority group occupational distributions across the census bureau's categories. Within these broad categories Japanese and other Asian Americans are underrepresented in some occupations such as upper-level management, communications, construction, and entertainment (Lem 1976).

Building on inordinately high educational achievements, white-collar Japanese Americans are moving increasingly into middle-class economic positions. The fact that their median family income is now above that of U.S. whites has been cited, especially in the popular press, as evidence of an "assimilation success story." But this fact, when interpreted without consideration of several other factors, is subject to distortion. Japanese Americans are concentrated in urban areas of Hawaii, California, Washington, New York, and Illinois, where the wage structure and cost of living are far above the national average. The proportion of Japanese American families with multiple wage earners is higher than among all U.S. families, 60% versus 51%. And to return to an earlier point, the highly educated Japanese Americans are qualified for better-paying occupations than whites. All of these complications indicate that, to assess

the relative occupational and income experiences of the minority, more sensitive indicators than simple averages are required (Gee 1976, pp. 11-12). One methodological approach to this problem compares ratio indicators calculated from two or more variables.

In table 4, ratio social equality indicators for Japanese Americans, whites, and group differentials are displayed by decades from 1950 to 1970. Those findings indicate that members of this racial minority today receive lower "rates of return" for their educational and occupational achievements in the labor market. Japanese Americans were overrepresented relative to whites in professional and technical jobs and underrepresented in managerial and official jobs for their educations in 1950 and 1960. By 1970 they were significantly underrepresented in both high-status occupational categories in view of their education. Income returns on advanced education and income returns for professional and managerial work have consistently been lower for Japanese than for white Americans, as the table indicates. Lower rates of return on education and employment are not necessarily strictly the result of direct discrimination; cultural factors influencing career choices complicate interpretation of these data. Nevertheless, the above time series suggests that the minority's occupational disadvantage is worsening and income disadvantages are persisting despite fluctuations. An irony substantiated by these findings is that precisely those college-educated, professional Japanese Americans celebrated as exemplifying an "assimilation success story" systematically receive less prestigious, authoritative employment and less financial compensation than similarly qualified whites.

A confirmation and extension of this pattern of group income disadvantage through 1975 is reported by the U.S. Commission on Civil Rights (1978, pp. 53-56). Their regression analysis of mean earnings adjusts for occupational prestige, age, education, annual weeks worked, hours worked the previous week, and average income in the state of residence. With these adjustments, Japanese American males earned 88% and females 58% of that of white males in 1975. Comparable figures for black males and females are 81% and 61%, respectively, not greatly different from those for Japanese Americans.

SUMMARY AND CONCLUSIONS

This study began by asking whether the experiences of Japanese Americans more closely approximate those of subordinated racial minorities or voluntary European immigrants to this country. That question was operationalized through assessments of the group's assimilation, continued pluralism, and subjection to inequality. The findings provide some evidence for both adaptive patterns, indicating that no narrow theoretical construct

TABLE 4
SOCIAL EQUALITY RATIO INDICATORS FOR JAPANESE AMERICANS AND U.S. WHITES AND DIFFERENTIALS, 1950-70

Ratio Indicator	1950				1960				1970			
	Japanese Americans	Whites	Differential		Japanese Americans	Whites	Differential		Japanese Americans	Whites	Differential	
Occupational returns on education:												
Professionals (4+ years college).....	.708	.561	+ .147		.997	.945	+ .052		.890	.955	-.065	
Managers, officials (4+ years college)	.737	.810	-.073		.543	.727	-.184		.386	.556	-.170	
Professional, managers (4+ years college).....	1.445	1.371	+ .074		1.540	1.672	-.132		1.276	1.511	-.235	
Income returns on education:												
Median income (median years education).....	150.7	201.3	-50.6		263.8	276.4	-12.6		442.5	559.7	-117.2	
Income returns on occupation:												
Income \$10,000+ (professionals, managers)*.....	.388	.500	-.112		.292	.408	-.116		.941	1.007	-.066	

Sources.—U.S. Bureau of the Census 1950a, pp. 96, 298, 297-402; 1950b, pp. 88-90; 1950c, pp. 18, 37; 1960a, pp. 207, 217-18, 210, 244, 406; 1960b, pp. 16, 55, 108; 1970a, pp. 268, 379, 392-93, 628, 833; 1970b, pp. 9, 13, 31.

*The 1950 income returns on occupation ratios are calculated for persons earning \$5,000+ per year.

is sufficient to understand fully their experiences. Still, by specifying aspects of this group's adaptation, the data above justify characterizing those particular aspects in terms of the original research question.

Assimilation trends in English mastery, residential dispersion, primary group relations, exogamy and attitudes toward exogamy, educational mobility, and mobility across broad occupational categories are evidenced by JARP and U.S. census data. These trends are continuing as the third generation reaches adulthood, but neither my findings nor those of other researchers (Kitano and Kikumura 1976; Connor 1977) indicate that Japanese Americans are losing all cultural distinctiveness and identification. Religious traditionalism and a growth of religious nonaffiliation are indicated, as well as the persistence of distinctive value systems, family interaction patterns, patronage of an ethnic press (recently reinvigorated with Asian American movement publications), intraethnic economic aid, and interest in Japanese culture. Continued concentration on the West Coast, increasingly in urban areas, coupled with substantial past and continuing migrations from other Asian countries reinforces ethnic identity.

The median educational, occupational, and income earning achievements of this group are above those of other American racial minorities. To this extent their increasingly middle-class experiences approximate those of culturally plural European immigrants. In spite of the utility of the immigrant assimilation and pluralism models, my findings and others' underscore the limits of those theoretical constructs for analyzing Japanese Americans. Legislated and extralegal discrimination characterize their history more systematically than that of European immigrants. Their mobility was won at high cost and despite bitter opposition. Even today the most educated and professional class of Japanese Americans receives less compensation than white Americans with equivalent credentials or employment. These considerations confirm parallels between the experience of Japanese Americans and that of other racial minority groups.

The anomalous case of Japanese Americans documents the flexibility and resilience of patterns of race relations in the United States. A non-white people can achieve rapid mobility when the institutional context of their entry facilitates it. Nonetheless, minority status is transmitted to their descendants, and racial disadvantage persists, even in the middle and higher strata.

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More Blacks are graduating from high school and going to college, but many still attend segregated schools.

Black Progress Toward Educational Equity

The belief in equity and equality of opportunity is an idea purported to be synonymous with the founding of the United States. For black Americans, however, both equity and equality are now, as they have always been throughout the history of this nation, illusions. The illusions affect U.S. Blacks politically, socially, educationally, economically, and in fact, at literally every juncture of American life.

Black communities throughout this country are populated with individuals who on a daily basis face barriers to equal opportunity in employment, housing, access to adequate care, and fair treatment under the law. Therefore, we need to continuously assess whether equality and/or equity is being attained in education.

Traditionally, progress regarding social and human phenomena is measured with a variety of descriptive statistics, typically displayed in an array of charts and tables with corresponding figures delineating levels of significance and so on. Many previous summaries of black progress in education have followed this format. Unfortunately, many of these studies have been emotion-laden and disjunctive, and have tended to obscure rather than define the real educational issues. This is due in part to the language used in the landmark decision, *Brown v. Board of Education of Topeka* (1954), which barred legal segregation in public schools. An example from one of the decision's footnotes illustrates this point (National Institute of Education, 1976):

am Price-Curtis is National Director of the Youth Career Development Project, National Urban League, Inc., New York, New York.

WILLIAM PRICE-CURTIS

Segregation of white and black children in public schools has a detrimental effect upon the black children. The impact is greater when it has the sanction of law; for the policy of separating the races is usually interpreted as denoting the inferiority of the Negro group. A sense of inferiority affects the motivation of a child to learn. Segregation with the sanction of law, therefore, has a tendency to retard educational and mental development of Negro children and to deprive them of some of the benefits they would receive in a racially integrated school system.

The legal principles and social ideals expressed in *Brown* have tended to distort the perceptions of educational and social researchers. These distortions are evident in (1) the obliteration of early black educational history, (2) erroneous indicators of equity and equality, (3) a failure to discuss progress within the full context of the American socioeconomic milieu. Thus, any discussion of the research on black progress in educational equity must be concerned not only with research results, but with the nature of the research as well.

Literature about black attempts to achieve equality in education continuously reinforces the 1954 *Brown* decision as the pivotal point for measurement; yet there is a wealth of earlier history. As far back as the mid-1700s, Thomas Jefferson espoused the judgment that Blacks were intellectually inferior. His opinions and those of other politicians, judges, and intellectuals initiated a 200-year chain of events that is ultimately tied to *Brown*. In 1740, for example, the State of South Carolina enacted the first compulsory ignorance law, which was followed by similar laws in other Southern

states (Weinberg, 1977). In the North, state governments simply refused to acknowledge any responsibility to educate black children. After Rhode Island liberated slaves in 1784, the legislature failed to honor a provision in the Emancipation Bill making it compulsory to teach freed Negro children to read and write (Bremmer, 1970). Some states, such as Ohio, completely closed public schools to black children.

The educational gains Blacks won during Reconstruction were all but eliminated by the *Plessy v. Ferguson* (1896) Supreme Court decision regarding interstate transportation. Its effect was devastating because it declared that separate-but-equal interstate accommodations were not inconsistent with the 14th Amendment. The implications of *Plessy v. Ferguson* became generalized, and for about 30 years a number of Northern and Southern state courts applied the doctrine to public schools.

Of course, the doctrine of separate-but-equal was never equal. For instance, in Mississippi during 1920-21, nearly 80 percent of the population in 19 counties was Black. Black children, however, received less than one-eighth of the amount spent on other children in three other counties (Du Bois, 1926). Separate-but-equal continued throughout the North and South with black parents and organizations challenging the doctrine with minimal success through the 1930s and 40s. Even when Blacks concentrated on the single issue of integration based on residence and neighborhood school attendance, the response from state courts was never favorable. Almost uniformly, state courts acknowledged the authority of local school boards to assign students to schools (Weinberg, 1977). The net effect was that black children

attended school in facilities that were far from their homes, hazardous to health, structurally unsafe, overcrowded, and educationally inferior. This trend continued until mid-1950 when the NAACP Legal Defense Fund began a frontal assault on the principle of segregation, leading eventually to the *Brown* decision (Weinberg, 1977). The decision was initially received with an absence of jubilation in the black community. This response was prophetic in that even today implementation of the Supreme Court mandate has not been realized.

Failure of the country to meet the judicial mandate is directly linked to the second distorted perspective about black educational progress—that is, the emphasis on achievement scores as a predominant variable in the measurement of such progress. Black/white achievement studies prior to 1955 almost universally indicated that black children lagged significantly behind in all major academic areas. For example, the Texas Association of School Administrators in 1954-55 surveyed achievement levels of 80 percent of Texas school children. Results of the study indicated that "In most cases, the achievement of white pupils as measured by standardized test scores was very satisfactory; most Negro pupils were performing unsatisfactorily when judgments were made on the basis of tests (*Southern School News*, 1954). In a 1950 Dade County, Florida, study of arithmetic achievement scores for eighth graders, white children were found to be ahead of national norms while black children lagged behind by two years (*Southern School News*, 1956). Another study in the same year demonstrated that black sixth graders in Nashville were more than two years behind white students in overall achievement. An extended list of similar studies could be compiled. It would appear, however, that the studies all report the obvious—a meaningful relation between poor academic achievement and barriers toward obtaining black educational equity.

Post-1954 research has concentrated on black achievement as a result of integrated or desegregated school attendance. Results from these studies are almost evenly divided be-

tween those indicating nonsignificant achievement gains and those demonstrating important improvements.

Even if it were possible to say which position dominates, the question of progress still could not be answered on the basis of currently published studies. The difficulty arises from the plethora of variables inconsistently examined from study to study. One variable that should be consistently controlled before making comparisons among studies is the grade level of students being examined. Another factor is the socioeconomic levels of white and black students. Still another is the racial mix of the school—whether the school is evenly divided between races or consists predominantly of one race. A fourth controlling factor is the number of years students have been desegregated. The age or grade level at which subjects were first exposed to desegregation also warrants consideration, along with the attitude and race of the teacher(s). The emotional environment (the level of community tension or resistance to desegregation) in which subjects are learning and being examined is yet another variable.

Until researchers eliminate the inconsistencies among related variables, we can only conclude that sufficient information is not available to make valid assessments about the attainment of equity by Blacks in education, and that we need to use a more dynamic and encompassing approach. One such approach is to base discussions of black school progress on the total American racial and social milieu. The attainment of equity and the level of black American acceptance in society is mirrored in progress in education; one reflects the other and both represent the nation's progress in creating an equitable environment.

Two social indicators have direct implications for schools. One is related to the ability and willingness of the nation to implement desegregation. The other is concerned with school enrollment, retention, and successful matriculation.

Are Schools Desegregating?

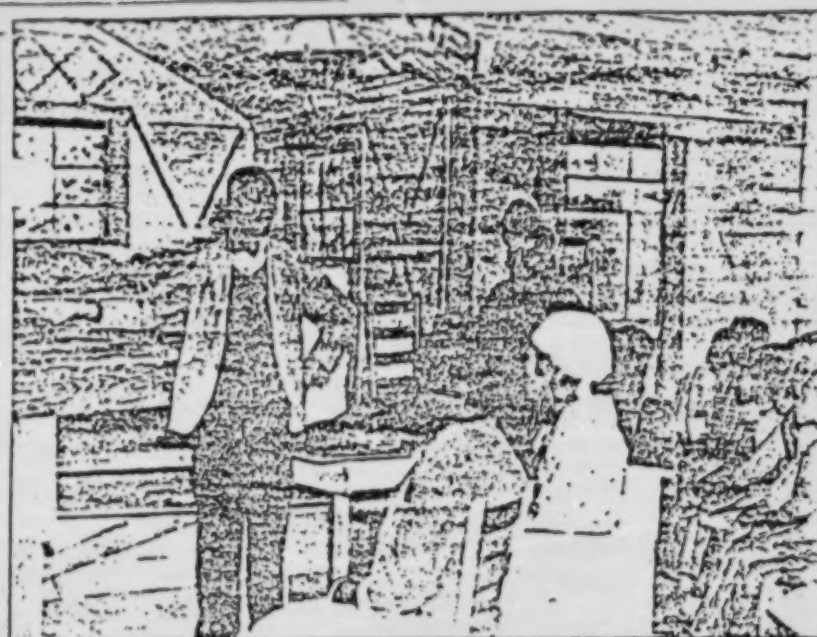
The United States has not fared well in implementing desegregation. Resistance to *Brown* was initiated almost simultaneously with the first

newspaper stories about the decision. Representatives of Southern states warned of widespread difficulties should immediate desegregation be ordered. To reinforce and clarify the 1954 decision, the Supreme Court in May 1955 ruled in *Brown v. Board of Education (II)*; however, no deadline was established for implementation. Instead, federal district courts were to take jurisdiction over school segregation cases (Weinberg, 1977). Because of the absence of specific deadlines, black parents seized the initiative and began filing school entry petitions with local school boards. In most cases, the petitions were rejected and white Southern communities began to retaliate by firing parents of petitioners, cancelling their credit, refusing to sell them food, and ejecting black sharecroppers from the land (Gates, 1964; Morris, 1971). Black parents returned to the courts and unfortunately became the recipients of meaningless assistance. It was not unusual, for example, for states to ignore federal district court rulings favorable to the *Brown* ruling and suffer no penalty whatsoever (Peltason, 1961).

From 1954 until 1960, federal authorities intervened in only five of the ten cases that involved violence in disrupting a court order (Peltason, 1961). Noncompliance in Southern states ranged from closing schools that were ordered to desegregate to ending state aid to desegregated schools. Redirecting and appropriating funds to newly segregated schools became commonplace. Compulsory attendance laws were repealed so that white children were legally able to leave desegregated schools (Stent, 1979).

Whole-scale avoidance of desegregation continued until Title IV of the Civil Rights Act was passed in 1964 with reinforcement from Title VI. Through Title IV, authority was given to the U.S. Commissioner of Education to directly aid the desegregation of school districts, and the U.S. Attorney General was provided with legal sanctions to enforce the law. Title VI disallowed the use of federal funds in any program that was racially discriminatory.

The effects of Title IV and VI of the Civil Rights Act were felt primarily in Southern states. Northern states, shielded by extensive patterns of de facto segregation caused by



private actions, not public ones, observed the legal desegregation developments in the South with considerable detachment (Orfield, 1978). However, in a 1971 case involving Charlotte, North Carolina (*Swann v. Charlotte-Mecklenburg Board of Education*, 1971), the Supreme Court offered its first decision regarding desegregation in the urban South. As a result of the decision, Southern judges were given discretion to do whatever was necessary and reasonable to end de jure segregation. Northern judges, observing developments involving the Charlotte decision, concluded that the segregation they were examining was also de jure and obtained the same powers as judges in the South. In several cases, they ordered prompt citywide busing. The immediate reaction was organized antibusing protests in California, Michigan, and Colorado (Orfield, 1978). National controversy metastasized as lower federal courts began to explore the feasibility of ordering busing to achieve desegregation across school district boundary lines.

The net effect of the controversy has been the development of a variety of evasive maneuvers by Whites, including increased white private/parochial school entry; establishment of segregated private institutions; regressive court decisions (*Milliken v. Bradley*, 1974); and the assisting pattern of increased white migration from central cities with the concomitant unequal appropriation of

"Of course, the doctrine of separate-but-equal was never equal....Black children received less than one-eighth of the school expenditure...."

tax dollars in suburban schools as opposed to inner-city schools.

Recent national statistics regarding desegregation are not unequivocally positive. For example, while there are only 0.7 million black students in intensely segregated (80 percent or more minority) small school districts, there are more than three times as many in the large systems (Orfield, 1978). Another study (Foster, 1973) states that large cities outside of Southern and border states show astonishingly high levels of school segregation. In most of these cities, there has been little, if any, improvement. The study further reported that no desegregation plans had been prepared and no litigation was pending.

Additionally, the report states that in the few cases where court orders had produced declines in racial isolation within the central city, a concurrent increase in segregation and racial separation on a metropolitan scale occurred.

Additional information from the Office of Civil Rights (April 12, 1973) indicates that by 1970, Northern schools had become more segregated than those in the South (Figure 1). Other HEW statistics demonstrate that for urban school districts between the 1970-71 and 1974-75 school years, segregation actually became worse in Northern states and stagnated in the Midwest.

Are Black Students Making Progress?

While data regarding desegregation are regressive, conclusions regarding enrollment, retention, and successful matriculation are generally positive. The U.S. Census Bureau and others indicate that there has been a gradual improvement in overall enrollment and median years of school completed by Blacks (Figures 2 and 3). Census statistics also tend to demonstrate that the increased high school enrollment of black teenagers, along with higher retention rates, has resulted in increased educational attainment as measured by number of school years completed. According to 1977 U.S. census figures, high school enrollment rates for Whites increased 3.9 percent; the comparable rate for Blacks was 23.1 percent. Between 1970-1976, the percentage increase of students graduating from high school was significantly higher for Blacks than for Whites. By 1976, 80 percent of American Blacks between the ages of 16 and 17 were enrolled in school compared to 89 percent of Whites in the same age group. Drop-out rates showed similar improvement—the rate for Whites was 8.4 percent compared to 9.5 percent for Blacks (U.S. census figures, July 1977).

Conclusion

The most significant interpretation regarding the continued segregated nature of American schools is the absence of an earnest national commitment for desegregation. Except for the few years of direction during the Kennedy and Johnson administrations, the Executive Branch has failed miserably in providing the necessary

Figure 1. Percentage of Black Students in Predominantly White Schools

	1968	1978	1972
Southern states	18.4	39.1	44.4
Northern and Western states	27.6	27.5	29.1

Source: HEW, Office of Civil Rights, 12 April 1973.

Figure 2. School Enrollment (Ages 3-34) Percent Change 1970-78

	White	Black
Nursery	63.0	75.3
Kindergarten	-9.4	5.9
Elementary	-17.9	-10.5
High School	1.4	24.1
College	26.0	95.4

Source: U.S. Census, *Population Profile of the U.S.: 1978*, No. 336, April 1979.

Figure 3. Median Years of School Completed (Ages 25 and over)

	1978	1975
Blacks	9.8	10.9
Whites	12.1	12.4

Source: U.S. Census, *The Social and Economic Status of the Black Population in the U.S.: An Historical View, 1790-1978*.

Figure 4. Master's Degrees Awarded To Blacks, 1964-1976, United States

Year	Annual % Increase	% of Total
1964		16.4
1970		19.6
1971	10.7	20.2
1972	9.2	20.7
1973	4.8	20.7
1974	5.2	21.1
1975	5.6	22.4
1976	6.6	23.4

Source: James R. Mingle, *Degree Output in the South, 1975-76: Distribution by Race* (Georgia: Southern Regional Education Board, 1978).

Figure 5. Total Enrollment — U.S. Law Schools

Year	Number		Percent	
	Black	White	Black	White
1978-79	5,350	121,606	4.39	
1977-78	5,305	118,557	4.47	
1976-77	5,503	117,451	4.69	
1975-76	2,127	116,991	4.38	
1974-75	4,995	110,713	4.51	

Source: American Bar Association, *A Review of Legal Education in the United States, Fall 1978* (Chicago: American Bar Association, 1979).

Figure 6. First Year U.S. Medical School Enrollments

Year	Number		Percent	
	Black	White	Black	White
1974-75	1,106	12,595	7.5	85.3
1975-76	1,036	13,156	6.8	86.0
1976-77	1,046	13,383	6.7	85.7
1977-78	1,085	13,732	6.7	85.1
1978-79	1,061	14,048	6.4	85.1

Source: Bernard C. Watson, "Education: A Matter of Grave Concern," in *The State of Black America 1980* (New York: National Urban League, 1980).

leadership for a desegregated American school system.

In addition, too few individuals in the academic community have forcefully articulated the necessity and advantages of completely open and integrated schools. Instead, at best, we have been subjected to a series of studies purporting to measure whether desegregation has an effect upon achievement and learning. The real responsibility of the academic community, it seems, is to articulate the existing evidence that desegregation benefits both white and black children, and conversely, that white children do not suffer as a result of integration. A well-articulated statement could be the necessary impetus for a more concerted effort on the part of all federal agencies to enforce currently existing desegregation laws.

At worst, there is a burgeoning and dangerous tendency among a few academicians to report ridiculous and intellectually insulting hypotheses about black racial inferiority, which could well become theories of white superiority. These negative hypotheses (which emanate from research designs with serious methodological faults) are reinforcing persistently negative misconceptions about the learning ability of black children.

Black high school graduation rates began to improve significantly in the past decade. During the 1970s, there was a corresponding increase in Blacks' participation in higher education. Especially noteworthy was 1976—Blacks made significant per-

centage increases in obtaining master's degrees and admission to law and medical schools (see Figures 4-6).

It appears that the real test of integrity for this nation is to translate increases in black high school graduation and retention rates into successful college, graduate, law, and medical school matriculation. ■

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CHANGING CONCEPTIONS OF MULTICULTURAL EDUCATION
Geneva Gay

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CHANGING CONCEPTIONS OF MULTICULTURAL EDUCATION

Geneva Gay

What is multicultural education? Is it a separate program, a unique course, a particular curriculum to be added to the other school offerings available to students? Or is it a process, a philosophical orientation, an instructional theory for the delivery of quality education? Is the most efficient way to implement multicultural education through a product or a process conceptualization?

These questions are neither trivia nor mere semantics. They are critical in that how a person or school district answers them represents a particular philosophy of education, and is indicative of their level of development relative to multicultural education. Their answers also create the parameters for the expressed forms--the programmatic articulations--multicultural education is likely to take in actual practice.

Initially, most people have conceived multicultural education as a separate program, whether it be a unit, a course, a lesson or some other particular body of content whose presence or absence is readily identifiable in school instructional offerings. Early advocates of multicultural education--and school practitioners who are faced with the daily routines and politics of implementing educational programs--tend to find this conception of multicultural education quite agreeable. They understand, only too well, the practical advantages of having "tangible" products to sell to taxpayers, politicians, parents, and other publics, as opposed to the difficulties inherent in selling educational theories and concepts that do not have sensory visibility, or are not materially tangible.

Some other people, however, conceptualize multicultural education broadly enough to encompass instructional methodologies, school climates, and assessment and evaluation procedures as well as curricula. They represent an "intermediate" stage in the conceptual development of multicultural education. Compared to the first group, these advocates are smaller in number but are more vocal in the professional arenas. Their perceptions of multicultural education tend to be more a broadening of the conceptual framework of the views

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held by the pragmatists than a fundamentally different viewpoint. They talk about systematic change, but their targets and tools still emphasize "tangibles" --changing the composites and components of testing devices, classroom climates, curriculum alternatives, teaching styles, et cetera--such that they are inclusive of cultural and ethnic lifestyles, value systems, behaviors and habits. They function largely at a distance from K-12 classrooms, with conceptual and theoretical models as the planks of their espoused educational platforms. More frequently than not, they concentrate on what should be done and why it should be done. Their suggestions on how it should be done are based on ideological speculations and claims to professional judgment, as opposed to experiential data based upon insights derived from involvement in actual practice.

Still another school of thought on multicultural education is emerging. Its proponents are even less in number than the group described immediately above--but they are growing. They see multicultural education not as a single product, nor as a comprehensive program comprised of individual products, but as a certain orientation which permeates the entire teaching-learning enterprise. It is a process for changing the educational delivery system such that it excludes cultural diversity in all its dimensions and manifestations. It is a way of being and behaving in the context and act of teaching and learning that responds to the many aspects and expressions of cultural and ethnic diversity which exist in our schools and our society. To these educators, who might be described as philosophical eclectics, multicultural education is a pedagogy--a process of total educational reform--which aims to revolutionize the entire educational process, and revitalize the promise and potential of education for all students, whatever their ethnic identity and cultural backgrounds. They are evolutionary, philosophical trailblazers in that most of them have ascribed, at one time or another, to the beliefs of the other stages in the development of multicultural education, and have moved on to exploring new frontiers of conceptualization. Their current thinking is the result of developmental and progressional conceptual maturation.

These comments about the categorical conceptualizations of multicultural education are not intended to be unnecessarily critical or judgmental, or to pit one school of thought against another; they are intended merely to remind us of (1) the proverbial gap between theory and practice, between an idea conceptualized and an idea realized, in education; (2) to indicate the impracticality and impossibility of dichotomizing conceptualizations of multicultural

education into mutually exclusive categories of "product" and "process" and (3) to create a more adequate contextual frame of reference for placing the wide diversity of multicultural programmatic efforts in better perspective. They also are offered as a reminder to us of the natural growth and developmental potential of educational ideas, trends and concepts.

In fact, multicultural education is both "product" and "process." This viewpoint has both descriptive and analytical utility for it can help us to understand the wide variety of programmatic activities in practice, recognize the relationship between the different theoretical conceptualizations of multicultural education, and comprehend the fact that, as a concept, multicultural education is developmental and emergent. For multicultural education to be conceived as "product" and "process" simultaneously, and to see both conceptions operating in existing programs are understandable phenomena. They are indicative of the tentativeness, the formativeness, and the differential developmental character of the concept. They also are indicative of the fact that different people enter the field of multicultural education at different points in time and with different levels of conceptual sophistication. Entry usually has occurred at the most rudimentary levels and conceptual movement beyond that point generally has been characterized by evolution and developmental progression.

Thus, it is only natural that the conceptualizations of many of these people--and schools--who have been involved in the multicultural education movement since it began in the late 1960s have evolved from primary emphasis on the one-dimensional "product" to multi-dimensional "process." Too, some attrition has occurred, given that this is a phenomenon natural to the developmental process of educational trends and social programs; and multicultural education, when viewed from a broad operational perspective, has been characterized by staggered and overlapping differentiations, given the various developmental levels of the people conceptualizing, designing and implementing multicultural education programs.

How We Got Where We Are

The natural physiological maturation process of living organisms can be used as an analogy to explain the emerging character of multicultural education in the United States, and to understand its naturalistic conceptual movement from simple, fragmented units in the educational system, to more comprehensive

products to be incorporated in different instructional programs, to processes for impacting upon the totality of the educational enterprise. Like living organisms, multicultural education was "conceived and given birth;" it has gone through the stages of "childhood," and is now into its "adolescent" development. The time and conditions of its initial conception and "prenatal formation" influence the subsequent character and course of the development and implementation of multicultural education in school programs. At this time, whether one conceives multicultural education primarily as "product" or "process" is indicative of its "stage of development" and "age" of the idea for that person. Although not mutually exclusive, three "stages" or phases in the conceptual development of multicultural education are identifiable.

STAGE I

Various conceptions of multicultural education exist simultaneously among educators throughout the country because of its differential stages of development. The idea of multicultural education was conceived initially in the height of the 1960s civil rights movement and its demands for social and political equity for ethnic minorities. Ethnic minorities "parented" the idea and gave it its first "personality characteristics." In its infancy and early childhood stage, multicultural education was conceptualized and shaped in terms of "basic needs," one of which was: responding expediently to political pressures. The primary purpose of the early programs was to improve self and societal perceptions of ethnic minorities through the development of ethnic and cultural consciousness. This stage was characterized by the appearance of units, courses, programs and instructional materials, such as Black History, Sociology of Mexican Americans, and Japanese-American Literature, which dealt with factual information about the historical experiences and cultural contributions of ethnic minorities in America.

The first multicultural education programs were designed to be implemented in only certain areas of the school curricula, and with specific student populations. Units and lessons on ethnic minorities were developed for inclusion in secondary social studies and language arts curricula, and in university departments of arts and sciences in the form of behavioral science, literature and history courses. At the public-school level, the celebration of conventional holidays and heroic events was extended to encompass some of those

specific to different ethnic minority groups instead of being limited exclusively to Euro-American traditions. These changes appeared primarily as additions and supplements to existing school programs, rather than as integral parts of the core of the educational system.

The first multicultural education programs were student population-specific and geographically or regionally-bound. By merely mentioning the names of specific programs one could anticipate, with a high degree of accuracy, the parts of the country and the ethnic composition of the student populations where these were most likely to be found. For instance, courses in Mexican-American History were found most predominately in public schools with large concentrations of Mexican-American students in the Southwest, and courses about Japanese Americans were rarely taught in schools except on the West Coast where there were a sizeable number of Japanese-Americans students in attendance. In higher education, though, the implementation patterns were somewhat different. Large, predominately white colleges and universities with relatively small ethnic minority enrollments led the way in creating ethnic studies programs. Such programs usually occurred on campuses where ethnic student organizations, such as the Black Student Unions, were politically active. It is indeed appropriate to refer to these early experiments in multicultural education as single-focused, product-oriented ethnic minority studies. A cursory review of the literature on these programs of the late 1960s substantiates this observation. The descriptive language used most consistently is Black Studies, Mexican-American Studies, Asian-American Studies, et cetera.

STAGE II

The passage of time and the application of the natural laws of development caused the conceptions, needs and purposes of multicultural education to take on different meanings and forms. By 1970-71 a gradual shift in the conceptualization of multicultural education began to appear in the professional literature. Like the intermediate stage of development for living organisms, multicultural education became more "refined," its programs broadened in complexity, and the concept became more definitive. More educators and a greater variety of ethnic groups began to support the idea, more schools began to participate in the venture, and emphasis began to center on incorporation into existing programs. Advocates of multicultural education augmented their

original pleas by demanding that white students be included in the programs on ethnic minorities, and that elementary students, too, receive instruction in cultural diversity; that other parts of the school curricula, along with language arts and social studies, be revised to accommodate multicultural content; that multicultural education become an integral part of school experiences rather than being additive and supplementary; and that schools teach about many different ethnic groups, instead of only those represented in their student populations and immediate communities.

Therefore, the second phase of the conceptual development of multicultural education can be described as serialized, or multiple, ethnic studies programs. The focus of attention within the study of the separate ethnic groups was on historical events, heroes and cultural contributions. The purposes of the programs were to "set the historical records straight" by correcting the sins of omission committed toward all ethnic minorities; to improve the self-knowledge and self-concepts of students from a wide variety of ethnic groups through the study of their historical experiences, and to help students acquire valid information about ethnic groups other than their own as a means of combatting ethnic illiteracy, prejudices, racism and ethnocentrism, improving social conditions, and increasing racial harmony.

STAGE III

Around 1973 some multicultural education advocates began operating on the premise that the educative process, relative to cultural differences, must encompass more than the mere acquisition of cognitive information, and culturally pluralistic school programming must include more than instructional materials and curriculum designs. Maximizing the learning potential of students requires equal attention to instructional strategies and learning activities, the environments in which they live and learn, the structural organization of the school, and the institutional values, commitments and academic policy priorities of schools. Thus, multicultural education must be conceived in gestalt or eclectic terms.

This view of multicultural education recommends that students be exposed to a broad range of multifaceted, interdisciplinary content and experiences about many different ethnic groups, both minority and majority; that sensitivity and responsiveness to different ethnic lifestyles penetrate the core

and totality of the teaching-learning enterprise; and that culturally pluralistic content and perspectives be incorporated into all educational experiences, whether formal or informal, for all students in all grade levels. It argues that the effective implementation of multicultural education resides as much in teachers' attitudes, interpersonal relations with ethnic students, and instructional examples and techniques as with carefully conceptualized and well-planned multicultural curriculum designs. Similarly, the creation of classroom environments and school contexts which exhibit, prize and promote positive attitudes and values toward ethnic and cultural diversity is an indispensable component of a total or comprehensive approach to making education responsive to cultural pluralism. A "new process of education" instead of an "educational program" is a more fitting description of these conceptions of multicultural education.

The gestalt or eclectic view of multicultural education is based upon such fundamental principles as: every American belongs to some ethnic group; ethnicity is a critical determinant variable in the identification process of many Americans; America is indeed a culturally pluralistic society; pluralism is potentially a vital force in the personal and social growth of America and Americans, and the behavioral patterns, attitudes and values of individuals are reflective, to a large extent, of their ethnic experiences and cultural conditioning. It proclaims that the study of ethnicity and ethnic groups should include white ethnics--such as Polish Americans, Italian Americans, Irish Americans and Jewish Americans--as well as ethnic minorities. More attention needs to be given to the cultural characteristics, value systems, the impact of socio-political problems and the status of different ethnic groups in American society in both historical and contemporary perspective. Concerted efforts must be undertaken to change school structures, programs and processes to accommodate students from different ethnic backgrounds, and to interface school experiences with their "home experiences." School personnel need to do more careful cultural analyses of ethnic values, customs and expectations to determine and/or interpret the behavioral patterns of ethnic students within the context of schooling, and to more adequately prescribe appropriate learning experiences. The curriculum focus should be on process skill development, concept mastery, applicability of comparative analyses, and interdisciplinary, multiethnic examinations of socio-political events, problems, issues and situations. The goal of the eclectic conceptualization

of multicultural education is to develop skills necessary for facilitative and total growth of ethnic students from different cultural backgrounds and increase their social functional ability in our culturally pluralistic society.

Where Are We Now?

Eclectic, or process, conceptualizations of multicultural education are on the incline today. Increasingly, it is being described as a new emergent pedagogy that has the potential for reforming the entire educational process, instead of as merely a separate program of studies to be taught. This pedagogy recognizes the viability of different ethnic lifestyles, and it advocates being responsive directly to the needs and learning styles of a wide variety of different ethnic students. It seeks to respond to demands for relevance, developing individual potential, personalizing education, and providing equal educational opportunities relative to ethnic students by matching teaching styles and instructional alternatives with different ethnic learning styles, value orientations and behavioral patterns.

Conceptualizing multicultural education as a process of educational reform demands a systemic approach to total educational change. Changes in curricula, staff training and professional development, instructional strategies, school climates, and assessment/evaluation techniques are to occur conjunctively and interactively such that each embraces multicultural content, sensitivities and perspectives. These are implemented in relation to each other in order to maximize their impact upon the total learning environment and experiences available to students.

The focal point of multicultural education as instructional processing is interpersonal interactions. How student-teacher and student-student relationships are structured, and the substantive quality of the interactions that take place across ethnic and cultural group lines within the context of schools form the core of multicultural teaching and learning. It is more important to concentrate on how to teach and relate to students from different ethnic groups than on what specific content about ethnic diversity and cultural differences is taught and learned. Students, teachers, materials, and institutional policies and programs are so sensitized to and embracing of cultural pluralism and ethnic diversity that they radiate diversity as a natural modus operandi. This diversity is reflected in communication exchanges, student-counselor relation-

ships, testing techniques, culturally-specific and ethnically-differentiated teaching strategies, learning options and alternatives, the physical plant of the school, the food served in the cafeteria, the bus ride to and from school, discipline techniques, curricular materials, et cetera.

The premises underlying these arguments are: (1) qualitative, rewarding and facilitative interethnic interactions among students and teachers require the application of multicultural knowledge and skills; (2) the natural immersion of students in multicultural contexts, environments and interactions during learning encounters broaden considerably the human growth potential of each individual; (3) the constant interweaving of ethnic and cultural diversity into all things done in the teaching-learning enterprise is a fait accompli of cultural pluralism valued, accepted and promoted, and (4) the probability of achieving instructional effectiveness with ethnically different students is heightened considerably by using data derived from cultural analyses of ethnic lifestyles and cultural conditioning to make decisions about educational programming.

The Promise of Multicultural Education as "Process"

We know that the public-school system of education in the United States has been disastrous for many ethnically-different students. It has not only been ineffective in helping them develop intellectual skills, but, in too many instances, has had a negative impact upon their self-esteem and psychological well-being. For too long schools have perpetrated the sins of society by making many ethnic students ashamed of their ethnicity and encouraging them, in both overt and subtle ways, to reject and/or deny it. Yet, emerging research indicate that however hard we may try to repress our ethnicity, it cannot be done entirely. Through life ethnicity continues to be a critical variable in our identification process, whether through affirmation or rejection. We also know that cultural conditioning and ethnic experiences are instrumental in determining the values, attitudes, behaviors, perceptions and relational styles exhibited by students from different ethnic groups. The new data emerging on ethnic lifestyles and cognitive learning patterns present convincing arguments that, although conflicts between different ethnic and cultural expectations and the normative systems of schools are inevitable, with knowledge, foresight and conscious planning these conflicts can be minimized, and ethnic experiences can be used as formative bases for instructional decision making on a broad

scale. This is the essence of the idea of multicultural education as a process approach to educating culturally different students.

We have learned from experience that fragmented, single-dimensional attempts at creating multicultural education programs are too limited in focus and influence to bring about the wide-scale changes needed to have a significant impact on the quality of education available to students. Therefore, it seems logical to posit that if we are to change the core and instructional structure of the educational process such that they reflect and embrace ethnic and cultural diversity, we need to institute multifaceted, multidimensional, comprehensive, systemic and interactive reform measures. Using a process approach to multicultural education is a plausible strategy for guiding our efforts in the achievement of this goal. One of its most attractive qualities is that it demands that multicultural content and perspectives penetrate the inner-core of all aspects of the educational enterprise, rather than multicultural education being an appendage, existing on the periphery of the institutional structures and instructional programs of our schools.

Anything less than a process conceptualization of multicultural education as an instructional delivery system designed to affect the total educative process, is prone to limited utility and rapid obsolescence.

The magnitude of the task of providing relevant qualitative educational opportunities to all students, fully cognizant of their unique ethnic experiences, demands nothing less than a total approach to multicultural educational reform. The recent explosion of knowledge on ethnic groups, ethnicity and cultural diversity, the constant evolution of multicultural school programming, and the spread of the revitalization of ethnic consciousness among groups and individuals in the United States overtax more restrictive conceptualizations of multicultural education. Furthermore, multicultural education is still an emergent concept and to view it as process provides the flexibility, the elasticity and the adaptability needed to embrace new data, new analyses, new interpretations and new experimentations which are bound to occur before it reaches pedagogic maturity.

DEVELOPING A MULTICULTURAL/NON SEXIST LESSON PLAN

NAME _____ GRADE LEVEL _____

TITLE _____

CONCEPT: _____

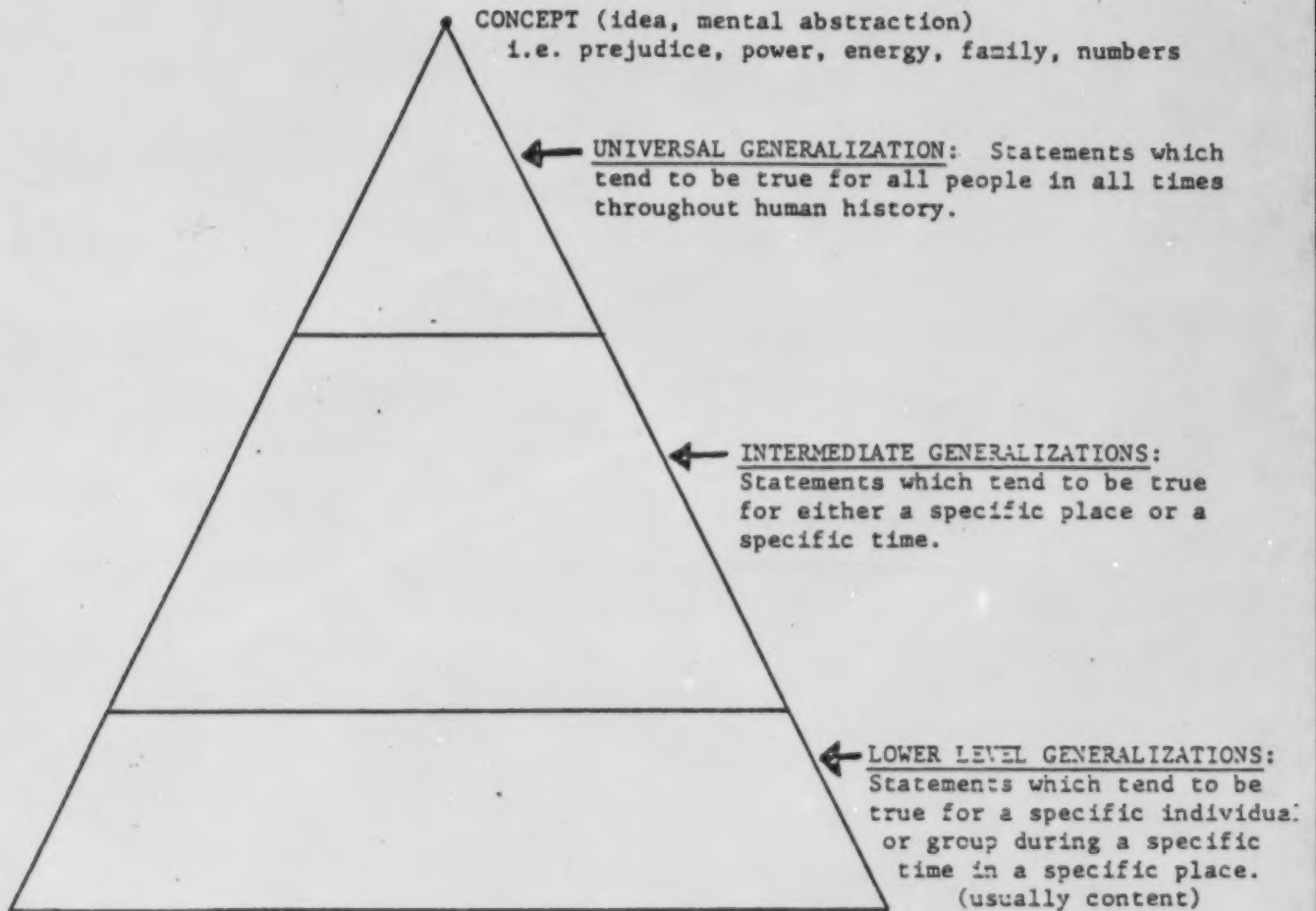
UNIVERSAL GENERALIZATION: _____

INTERMEDIATE GENERALIZATION: _____

LOWER LEVEL GENERALIZATION: (Please use four groups) _____

OBJECTIVES:

MATERIALS: :



U.G.: Throughout human history people have always sought different energy sources which have changed human history.

I.L.G.: In the United States the introduction of new energy sources have had social, political and economic effects on its populace.

POSSIBLE PANEL QUESTIONS

The major objective of the multi-cultural/non-sexist/awareness panel is to reinforce the need for a multi-ethnic curriculum and provide factual information as well as general feelings that you as a member of different cultural groups can share to assist in providing a pluralistic formal curriculum and a positive school climate for all.

1. What do you respond to individuals who ask "What do you want to be called?" (American Indian, Indian, Native American, First American)
2. What trends in past and present curriculum have created a negative and/or stereotypic image of American Indians, Blacks, and Chicanos? Why?
3. What strengths have you seen in current curriculum development as it deals with minority groups in general and to your cultural group specifically?
4. How has the woman's movement during the past 10 years been accepted by Blacks, Chicanos, and American Indians?
5. What approaches would you hope that teachers would use in learning more about your cultural group?
6. What are 5 facts that you personally would want everyone to know about your cultural group?
7. What are two social skills that you would hope all students would develop as part of their educational training to assist them to live in a pluralistic society.
8. What do you see as our major block toward multi-cultural/non-sexist education?
9. What do you see as our major source of support?
10. Are there certain values, attitudes, and beliefs you think teachers and students should know about your cultural group?
11. What is a good printed or media source for learning more about your cultural group?
12. What organization(s) could provide more accurate and factual information about your cultural group?

PANEL QUESTIONS

1. How would you define multicultural, non-sexist education?
2. How did you become involved in multicultural, non-sexist education?
3. What training have you had in the area of multicultural, non-sexist education?
4. What social or educational skills have you found useful in implementing multicultural, non-sexist education?
5. How have you integrated multicultural, non-sexist education into the following areas: Learning environment? Resources? Role Models? Teaching strategies?
6. Compared to when you first began to work with multicultural, non-sexist education, how has your approach changed? State the reasons for change.
7. What has the student response been toward, multicultural, non-sexist teaching approaches?
8. Who has been your main source of support for multicultural, non-sexist education? How do you support others?
9. What problems have you encountered in implementing a multicultural, non-sexist education?
10. What suggestions do you have for involving parents and other staff members in multicultural, non-sexist education?
11. What resources (print and human) would you suggest for developing a multicultural, non-sexist curriculum?

EACH DISTRICT TEAM RECEIVED A RESOURCE PACKET OF THE FOLLOWING MATERIALS



INDOCHINESE MATERIALS CENTER

**U.S. DEPARTMENT OF EDUCATION
KANSAS CITY, MISSOURI**

**Curricular and Supplementary
Materials to Assist in
The Education and Resettlement
Of Indochinese Refugees**

**Free Materials For Educators and Others Who
Are Involved In Educating Indochinese Refugees
(Vietnamese, Laotians, Cambodians, Ethnic Chinese From
Indochina)**

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INDOCHINESE MATERIALS CENTER

The U.S. Department of Education has established a Center for the collection and dissemination of Indochinese Education Materials. A bibliography is available which lists the material which may be ordered from the Center and also from other sources. The materials supplied from the Center are free of charge to educators and others who are working with the resettlement of the Indochinese Refugees. The bibliography also lists materials which are for sale or which are free from sources elsewhere around the U.S.

To obtain a copy of the bibliography you should contact your Regional Office of the U.S. Department of Education. The names, addresses and telephone numbers of the Indochinese Refugee Education contact in each Region is listed below:

REGION I

Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont
U.S. Department of Education
John F. Kennedy Federal Building
Room 2403
Boston, Massachusetts 02203
c/o Nicholas J. Hondrogen, Director
Educational Dissemination
(617) 223-6814

REGION II

New York, New Jersey, Puerto Rico, Virgin Islands
U.S. Department of Education
26 Federal Plaza
New York, New York 10007
c/o Dr. Linda R. McLean, Director
Educational Dissemination
(212) 264-4370

REGION III

Delaware, D.C., Maryland, Pennsylvania, Virginia, West Virginia
U.S. Department of Education
3535 Market Street, P.O. Box 13716
Philadelphia, Pennsylvania 19101
c/o Dr. Jack Grisham, Director
Intergovernmental Services
(215) 596-1033
Dissemination Center (215) 596-1044

REGION IV

Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee
U.S. Department of Education
101 Marietta Tower
Suite 2221
Atlanta, Georgia 30323
c/o John Lovegrove, Director,
Educational Dissemination
(404) 221-2343

REGION V

Illinois, Indiana, Michigan, Minnesota, Ohio, Wisconsin
300 S. Wacker Drive — 32nd Floor
Chicago, Illinois 60606
c/o John Sasuta, Director,
Educational Dissemination
(312) 353-6679

REGION VI

Arkansas, Louisiana, Texas, New Mexico, Oklahoma
U.S. Department of Education
1200 Main Tower Building
Dallas, Texas 75202
c/o George Blassingame
Program Specialist
(214) 767-3651

REGION VII

Iowa, Kansas, Missouri, Nebraska
U.S. Department of Education
324 E. 11th Street — 9th Floor
Kansas City, Missouri 64106
c/o Bud Tummy, Director
Intergovernmental Services
(816) 374-3976

REGION VIII

Colorado, Wyoming, North Dakota, South Dakota, Montana, Utah
U.S. Department of Education
Federal Office Building
19th & Stout Streets
Denver, Colorado 80294
c/o Dr. Roy Minnis, Educational
Program Specialist
(303) 837-4388

REGION IX

California, American Samoa, Arizona, Guam, Hawaii, Northern Mariana Isles, Nevada, Trust Territory of the Pacific Islands
U.S. Department of Education
50 United Nations Plaza
San Francisco, California 94102
c/o Dr. Sam Kermoian, Director
Intergovernmental Services
(415) 556-6750

REGION X

Alaska, Idaho, Oregon, Washington
U.S. Department of Education
Arcade Plaza Building
1321 Second Ave. M/S 1515
Seattle, Washington 98101
c/o George Swift, Education
Program Specialist
(206) 442-4962

Or, you can directly contact the:

Indochinese Materials Center
U.S. Department of Education
324 E. 11th Street — 9th Floor
Kansas City, Missouri 64106
c/o Bud Tummy, Director
(816) 374-3976

The Indochinese Materials Center furnishes copies of material that are both in English and bilingual (Vietnamese/English, Laotian/English, Cambodian/English, Chinese/English). Instructions for ordering materials are included in the bibliography.

MATERIALS REVIEW COMMITTEE
 INDOCHINESE MATERIALS CENTER
 U. S. DEPARTMENT OF EDUCATION
 324 E. 11th Street, 9th Floor
 Kansas City, Missouri 64106

A Materials Review Committee, consisting of five qualified persons has been established to review those materials which are furnished free by IMC. The committee has on its membership a Vietnamese, a Cambodian, a Laotian, a Hmong and a representative of a State Education Agency. The materials are reviewed for inaccuracies and for possibilities of negative stereotyping.

Materials Review Committee

Dr. Tran Trong Hai
 Program Coordinator
 Midwest National Origin Desegregation
 Assistance Center
 University of Wisconsin/Milwaukee,
 Enderis Hall
 Milwaukee, Wisconsin 53201
 (Vietnamese)

Je Xiong
 109 West 39th Street
 Kansas City, Missouri 64111
 (Hmong)

Im Proum
 6030 Belleview Drive
 Falls Church, Virginia 22041
 (Cambodian)

Samsak Saythongphet
 Iowa Refugee Service
 150 Des Moines Street
 Des Moines, Iowa 50316
 (Laotian)

Dr. Siri Vongthieries
 Colorado Department of Education
 201 East Colfax Avenue
 Denver, Colorado 80203
 (SEA)

INDOCHINESE REFUGEE EDUCATION GUIDES

The following Guides were produced by the National Indochinese Clearinghouse and Technical Assistance Center, Center for Applied Linguistics. They are now out of print, but can be obtained through the ERIC (Educational Resources Information Center) System. You can order photocopies from the ERIC Document Reproduction Service, P. O. Box 190, Arlington, VA 22210 (telephone 703/341-1212), or get copies through a university or professional library that has an ERIC collection. To order through the EDRS, include the series title and number, guide title, ED order number, amount of pages and price per copy plus proper amount for postage (see postage chart on back side of this list).

PRESCHOOL EDUCATION SERIES

1. ESL in Kindergarten: Orientation & Scheduling	ED 116476	4 pg.	\$1.32
2. " " " Teaching Pronunciation & Grammar	ED 116477	6 pg.	1.82
3. " " " Testing Young Children	ED 116478	4 pg.	1.82
4. " " " Language & Concept Development	ED 116479	6 pg.	1.82

ELEMENTARY EDUCATION SERIES

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3. Vietnamese History, Literature & Folklore	ED 116484	4 pg.	1.82
4. Classroom Instruction in Vietnamese/Outside the Classroom	ED 116485	10 pg.	1.82
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6. Supplemental ESL Activities for Classroom Teachers	ED 153492	10 pg.	1.92

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2. Detailed Content of Vietnamese Secondary Education	ED 129069	72 pg.	4.32
3. Continuing English Studies During the Summer (same as EES #5)	ED 125302	14 pg.	1.82

EDUCATIONAL ADMINISTRATION SERIES

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3. A Model for Bilingual Language Skill Building	ED 134028	12 pg.	1.82

ADULT EDUCATION SERIES

1. Teaching English to Adult Refugees	ED 125303	12 pg.	1.82
2. A Selected, Annotated Bibliography of Materials for Teaching English to Indochinese Refugee Adults (Summer, 1979 revision)	ED 175288	68 pg.	4.32
3. Towards Methods of Learning English (in Vietnamese, Cambodian, Laotian and English)	ED 129061	13 pg.	1.82

ADULT EDUCATION SERIES CONTINUED

	ED Search #	ESRS Cost
4. ESL Reading Materials for Adults	ED 129062 20 pg.	1.92
5. Recreational Reading for Vietnamese (a list)	ED 129063 12 pg.	1.82
6. English Lessons for Refugee Adults - A Guide for Volunteers, Tutors, and Teachers	ED 129068 47 pg.	3.32
7. English Pronunciation Lessons for Speakers of Vietnamese	ED 135244 51 pg.	4.82

GENERAL INFORMATION SERIES

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4. Teaching English Pronunciation to Vietnamese	ED 125304 10 pg.	1.82
5. Teaching English to Vietnamese: Textbooks	ED 116489 10 pg.	1.82
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9. Teaching ESL to Illiterate Adults (forthcoming)

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19. Teaching English to Speakers of Lao
20. English Language Testing
21. English Pronunciation Lessons for Hmong (forthcoming)

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Glossary

AGAVE: a family of flowering plants with fleshy spiky leaves clustered at the base. One species, the Century plant, (*Agave americana*), is found in the southwest United States. Mescal (see below) is made from it, and its leaf fibers provide sisal.

BABICHIE: a thong or thread, made from rawhide, sinew, or gut.

BULLBOAT: a shield-shaped receptacle, usually hide-covered, used to float babies, possessions, etc., across rivers or streams.

CAMAS: also called the wild hyacinth. Any plant of the *Quamasia* genus. The name especially refers to the bulbs, a standard food of some North West Coast tribes. The bulbs are steamed before being eaten.

CALUMET: a reed pipe or flute of particular symbolic or sacred significance, the smoking of which was a means of communicating with the spirit world.

CAYUSE: an Indian pony. It was given this name because many ponies were bred by the Cayuse tribe, who were renowned horse dealers.

CHUNKY: a game played with stone discs and wooden poles, in the Southern region of the United States. Of ancient origin, it was played by tribes belonging to the Temple Mound culture.

DEADFALL: a trap so designed that a log or other heavy weight falls on the prey, killing or disabling it.

HOGAN: a Navajo dwelling, traditionally facing east, and built of logs and boughs, covered with earth, stones, and/or sod.

KATCINA: also "Kachina." A deified ancestral spirit of the Hopi.

KIVA: the Hopi name for the sacred ceremonial and assembly chamber among the Pueblo tribes. Situated underground, the *kiva*, which may be either round or square, is entered from the roof by means of a ladder.

MESCAL: a food made from the roasted leaf base and trunk of the agave.

MESQUITE: a spiny tree or shrub whose pods yield the mesquite bean.

OLLA: a large globular earthenware jar, having a wide mouth and looped handles. It is found in use in the Southwestern United States area.

PENMICAN: a concentrated food made from dried and pounded meat.

POTLATCH: a ceremonial feast of the North West Coast tribes, characterized by the distribution of gifts or the destruction of possessions for the purpose of enhancing status by a display of wealth.

SACHEM: originally the supreme chief of an Algonquin confederation, but later, by extension, a title given to the chiefs of certain neighboring tribes.

SAGAMORE: the Abnaki name for an elected chief. The name was later applied to lesser sachems among the Massachuset Indians.

SOFKEE: a thin sour gruel, prepared from corn by Creek and other tribes.

SUCCOTASH: a dish made of green corn, and string or lima beans, boiled with milk, butter, etc. The name derives from the Narraganset word for an ear of corn.

TULE: either of two species of large bullrushes, found in California, the southwest United States, and Mexico.

WICKIUP: a temporary shelter made from a rough frame covered with reed mats, grasses, or brushwood.

Photo Quiz

The photographs on these pages were taken to shed light on the myth, "You can tell the nationality of an Asian by certain facial characteristics."

TEST YOURSELF: the nationalities in the photos are:

- Chinese
- Filipino
- Thai
- Japanese
- Korean
- Vietnamese

When there are more than one person in the picture, they are both of the same nationality.

Excellent	10 or more
Very good	3
Average	5
Poor	4

FOR THE CORRECT ANSWERS, TURN TO PAGE 46.



1



2



3



4



5



6



268



8



9



10



11



12



13



14



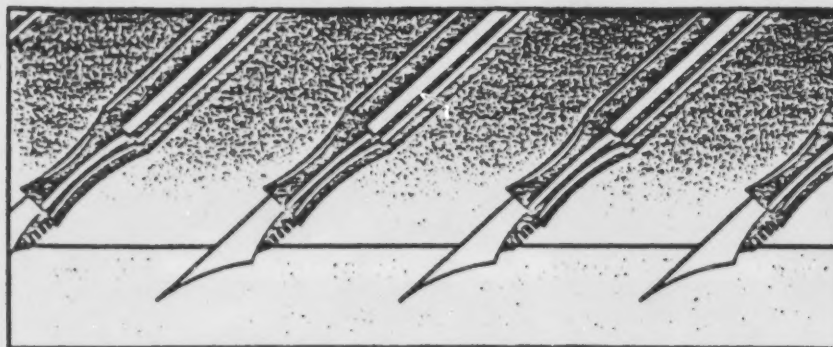
15



16



17



Dear Sir:

I thought you would like to know that the fine illustrator George Akimoto you featured in your Volume One, Number Three of your magazine has just completed a wonderful painting recreating the heroic monument that obtained for Sgt. Hiroshi Miyamura the converted Congressional Medal of Honor in the Korean conflict. The artist painted it as a part of the Army's program to have minority artist draw memorable events in U.S. military history.

Mr. Akimoto should be congratulated for depicting the heroics of this Nisei soldier.

Sincerely yours,
Ted Asaki

To Whom It May Concern:

Just having been exposed to your Asian Magazine, Jade, I was very much impressed and interested in having my own copies. I'm a native San Diegan and can honestly say that I had never seen a single issue of Jade down there.

Might you be interested in any publicity in my hometown? First I should ask — do you have or have you had any in San Diego?

Am looking forward to some kind of response.

Thank-you for your time.

Sincerely,
Linda K. Hashiguchi

Publicity we can always use and if there is a plan in mind let me know and we will cooperate in anyway we can.

Editor

Dear Jerry:

According to all indications, the 1977 Asian American Education Conference was a tremendous success. It was a real boost to Asian American education. Your participation certainly played a role in this outcome.

We would like to thank you for all your assistance and encourage your continuing efforts on behalf of Asian multicultural/bilingual education.

Sincerely,
Dr. Pio DeCano
Lois Fleming
Larry Matsuda
A. Barretto Ogilvie

It was a wonderful conference and I enjoyed meeting all of you.

Editor

Letters

Dear Jade Editor:

In response to Maxine Hong Kingston's letter appearing in your Year of the Snake issue in which she expressed an interest in the reception of fellow Chinese to her new book, *The Woman Warrior*, first congratulations are in order, especially for outstanding reviews from *Time* magazine and their book of the year award, no small achievement for an author of any ethnic background!

I doubt if Maxine remembers me but I sought her advice as a lowly sophomore majoring in journalism at U.C., Berkeley, when she was a senior living at the same dormitory, Cheney Hall. Anyway, I'd like her to know I found her book to be a notable piece of literature. While the rich talk-story culture, the confining laundry environment and some of the emotions she writes of are alien to me, a fellow Chinese-American, the rage at being treated as a worthless female, schooldays spent in absolute silence, and numerous other experiences are painfully akin to my own upbringing.

I recommend *The Woman Warrior* to all Jade readers.

Keep on publishing!

Joan Chin Quock

(Quiz on page 14)

No.	Nationality
1.	Japanese
2.	Japanese
3.	Thai
4.	Chinese
5.	Japanese
6.	Chinese
7.	Thai
8.	Filipino
9.	Chinese
10.	Korean
11.	Chinese
12.	Filipino
13.	Japanese
14.	Vietnamese
15.	Korean
16.	Japanese
17.	Thai

Dear Mr. Jann:

We would like to compliment you on your publication, *JADE* Magazine. We have found it to be very interesting, and helpful in keeping us informed of important issues in the Asian community. We would like a year's subscription to the magazine, so we have enclosed a check for \$4.50.

Our Company, LA LUZ CINEMA VIDEO PRODUCTIONS, is currently in production of a Documentary film for broadcast on the PBS network, entitled; "THE YEE FAMILY." This hour Film will trace a Chinese-American family from 1848, through six generations of the American Experience, to the present. The Film also deals with their family history in China, which dates back to the year 638 B.C., fully authenticated by the National Museum of History, in the Republic of China.

We undertook this project about six months ago, and expect its completion by the end of the year. We will keep you informed of its progress, as we think it would be of interest to your readers.

We hope to have the opportunity to become better acquainted in the future. If we can provide any more information about our Company or productions, don't hesitate to call, or stop by if you're in the neighborhood.

Looking forward to the next issue!

Sincerely,
Heather Rae Howell

Executive Vice President
Roots that go back to 638 B.C. — you bet I'll make it a point to be in your neighborhood.

Editor

Dear Sir:

Some of your subscribers who have signed up for 3 year (published quarterly) would like to know whether our subscriptions will end after 3 years or after 12 issues of your magazine. We have not received copies quarterly.

Might be good to publish an explanation in your next issue.

George

We will fulfill our obligation in giving our subscribers the number of issues that their subscription entitles them to. We do appreciate their patience.

Editor



AMERICAN INDIAN²²⁸ EDUCATION

Mini Review

AMERICAN INDIAN CHILDREN'S LITERATURE



*"...language embodies the human psyche. To... read...allows us to enter human history. In books we follow the gestures, the pulse, the heartbeat, the pallor, the eye-movement, the pitch and the tone of people who lived before us, or who live now in other places, in other skins, in other habits, customs, beliefs, and ideas."*¹

Introduction

Literature informs and entertains; it reflects the values of society and helps to instill those values in the reader. Children's literature is simply one genre, one form of literature. Accepting that, it is imperative that those of us responsible for sharing books with children in our homes, in our schools, and in our libraries select with care the materials that acquaint these children with the world in which they live. And nowhere is that more true than in that aspect of children's literature written for and about American Indian children.

The Problem

In recent years, parents, teachers and librarians have become increasingly aware of the inaccuracies

and stereotypes that historically have been present around the American Indian in literature. A U.S. Senate Report in 1969, *Indian Education: A National Tragedy-A National Challenge*, reports on the perceptions held by non-Indians all over the country. In part, this subcommittee stated that:

- In every community visited by the subcommittee there was evidence among the... population of stereotypical opinions of Indians.
- The basis for these stereotypes goes back into history—a history created by white men to justify their exploitation of the Indians; a history that the Indian is continually reminded of at school, on television, in books, and movies.

- The manner in which Indians are treated in textbooks—one of the most powerful means by which our society transmits ideas from generation to generation—typifies the misunderstanding the American public as a whole has regarding the Indian and indicates how misconceptions can become a part of a person's mind set...
- With attitudes toward Indians being shaped, often unconsciously, by educational materials filled with inaccurate stereotypes...it is easy to see how the...[negative image of the]...Indian becomes the symbol for all Indians....²

The first problem, then, concerning American Indian children's literature is to assemble a body of literature for all children—Indian and non-Indian alike—that is free of the stereotypes and depersonalization that have helped to foster inaccurate and often hostile or embarrassing images of the American Indian. Barbara Stoodt and Sandra Ignazio, in an article written for the journal, *Language Arts*, concluded that "the American Indian is misrepresented, distorted, romanticized, and victimized in children's literature."³ Evidence to support their conclusions can be found also in *Unlearning "Indian" Stereotypes*, a teaching unit for elementary school teachers prepared by the Racism and Sexism Resource Center in New York. This work shows that all too often the American Indians are presented as "fierce and violent with tomahawks, feathers and paint." In children's literature, as elsewhere, these stereotypes regularly appear to distinguish American Indians from other people and simply "reinforce and perpetuate racism."⁴

Selection of Materials

Gretchen Bataille, challenged by a State directive to compile a nonracially biased bibliography of Indian literature for use in Iowa schools, developed the following criteria for selection of materials. These guidelines should prove helpful to others attempting a similar task:

- 1) Had the book been recommended by an American Indian organization or publication, or had it been evaluated by American Indian people or teachers of American Indian literature?
- 2) Does the book avoid stereotypes and realistically portray elements of American Indian life...?
- 3) Is the book written by an American Indian or by someone sensitive to Indian culture? Because many students see Indian people only in historical terms, it is crucial that they be made aware that there are many fine contemporary Indian writers.
- 4) Do illustrators avoid the stereotypical pictures of American Indians? The visual image has a

strong impact on children.⁵

The Library Services Institute for Minnesota Indians has developed even more precise guidelines for selection of materials. In part, they suggest that parents, teachers, and librarians check the following:

- 1) Is the image of the Indian one of a real human being, with strengths and weaknesses, acting in response to his own nature and his own times? If materials are fictional, are the characters realistically developed? Are situations true, or possibly true, to Indian ways of life?
- 2) Does the material present both sides of the event, issue, problem, or other concern? Is comparable information presented more effectively in other material?
- 3) Are the contributions of American Indian culture to western civilization given rightful and accurate representation, and is this culture evaluated in terms of those of its own values and attitudes rather than in terms of those of another culture?
- 4) Does the material contain factual errors or misleading information?
- 5) Does the material perpetuate myths about the American Indian? Does the material show an obvious or subtle bias?
- 6) How might the material affect the Indian person's image of himself?
- 7) Would the material help an Indian identify with and be proud of his heritage?
- 8) Does the material express Indian values and might it help an American Indian to reconcile his own values with conflicting ones?
- 9) Are loaded words (i.e. buck, squaw, red skin, etc.) used in such a way as to be needlessly offensive, insensitive, or inappropriate?
- 10) Does the material contain much of value but require additional information to make it more relevant or useful?⁶

Once these criteria are met, adults must remember that "to nurture young minds there must be books of many types. And they should be strong books, written with liveliness and honesty both in content and style"⁷ Scott O'Dell's *Island of the Blue Dolphin* is just one example of such a book in American Indian children's literature. It is timeless because it is built around a universal theme or need. Yet, it is free of degrading stereotypes or oversimplifications.

Methods and Strategies

Once an acceptable bibliography is compiled, the second part of the problem presents itself. The adults now have the task of effectively presenting the stories and books to their youthful audiences. May Hill Arbuthnot, a leading voice in children's literature, lists

several strategies for guiding children through the world of books. In the fifth edition of *Children and Books*, she outlines activities designed "to open doors to literature and to encourage reaction to books." Such techniques, however, may be used with less frequency as children develop into mature readers and become more involved in their private reading. Most of the strategies can be adapted to all types of children's literature (i.e., picture books, folk literature, poetry, fantasy, realistic fiction, etc.) regardless of reading level. And most can be helpful to those teachers who are using a bilingual approach to the teaching of literature.

- 1) Reading aloud — Pleasurable listening experiences can create interest in books and provide natural opportunities for development of a listening vocabulary and acquaintance with English syntax.
- 2) Storytelling — Excellence with this method provides the opportunity to establish a special relationship with the audience.
- 3) Discussion — Book discussions can help the adult to gain insight into children's values and observe children's responses.
- 4) Role playing — By sharing the challenges and frustrations of a literary character, children may develop personal and social values and at the same time learn to appreciate an author's way of handling plot and characterization.
- 5) Creative dramatics — Dramatizing literature asks the child to interpret a story which is structurally complete, using suitable voice and actions.
- 6) Story theater — This is a kind of dramatization in which a narrator reads or tells the story while actors pantomime the action.
- 7) Oral interpretation — Interpreting orally can be called "dramatization with the voice" and does not include physical acting out except for an occasional gesture.
- 8) Readers theater — This form of oral interpretation requires a narrator and as many readers as are needed to cover all the character parts.
- 9) Puppetry — This approach allows children to plan a dramatization, create dialogue, and work for effective use of the voice. Since the puppeteer is not in view of the audience, the voice becomes extremely important as the means of creating a story interpretation.
- 10) Written response — Writing activities can develop awareness of the literary characteristics of prose and poetry. Writing assignments should be structured to correspond with the writing and language maturity of the children involved.

The Challenge

The challenge to the field of children's literature

to provide young readers with truthful and meaningful materials is possibly best summarized by Ruth Roesel in a publication from Navajo Community College in which she expresses the wishes of many Indian people:

Our nation must respect the desires and yearnings on the part of the Indians and others, and it must readjust its thinking so that we Americans can respect differences and recognize that each culture makes an important contribution — adds a significant design to the overall fabric that makes up this great land. Today, as never before, schools are challenged into presenting the kinds of information and the kinds of materials which will support and reinforce the principles of cultural pluralism.⁹

Following is a selective list of reading materials for children, as well as a second list of instructional aids for parents, teachers, and librarians.

Selected Bibliography of Native American Children's Literature

Bales, Carol Ann. *Kevin Cloud: Chippewa Boy in the City*. 1972. (Ages 8-10).

A photo documentary that is both candid and dignified.*

Bleeker, Sonia. *The Sea Hunters: Indians of the Northwest*. Morrow, 1951. (Ages 9-12).

Bleeker, Sonia. *The Sioux Hunters: Hunters and Warriors of the Plains*. Morrow, 1962. (Ages 9-11).

Both books deal with individual Indian cultures and contain "a wealth of information."*

Brown, Dee. *Wounded Knee*. Holt, 1974.

Adapted by Amy Erlich from the adult title, *Bury My Heart at Wounded Knee*. Moving and powerful story suitable for eleven to fourteen year olds.*

Clark, Ann Nolan. *Circle of Seasons*. Farrar, 1970. (Ages 10-14).

Clark's story is a dignified, reverent description of the rites and observances of the Pueblo year.*

Folsom, Franklin. *Red Power on the Rio Grande: The Native American Revolution of 1680*. Follett, 1973. (Ages 12-14).

Folsom gives the Indian point of view of the Pueblo Revolution of 1680.*

Goble, Paul and Dorothy Goble. *Brave Eagle's Account of the Fetterman Fight; 21 December 1866*. Pantheon, 1972. (Ages 10-12).*

"An Ogalala Sioux Chief describes Indian resistance to white encroachment."

Goble, Paul and Dorothy Goble. *Red Hawk's Account of Custer's Last Battle*. Pantheon, 1970. (Ages 10-12).

"The story is told dramatically from the view point of a boy who realizes, after the battle at Lit-

the Big Horn, that while the Indian victory was definitive, the Indian's fight against white invasion was hopeless."*

George, Larry. *Coyote and the Crane — A Legend of the Yakimas*. (Pre-School), 26 pp. ED 168 738.

This Yakima legend, rewritten and illustrated, tells the story of how Coyote turns a man into a crane because the man would not share his catch of fish.

Available from:
Kamiakin Research Institute
P. O. Box 509
Toppenish, Washington 98948
\$2.50

Gridley, Marion E. *Maria Tallchief: The Story of an American Indian*. 1973, 80 pp. ED 171 502.

One of the world's greatest dancers, Maria Tallchief became the only American ballerina in history to earn the title of ballerina with the Ballet Russe. She earned the highest title possible from The Ballet Theater in New York — prima ballerina. Yet her greatest honor came with the acclamation bestowed on her by her Osage Tribe. (Grades 5 and up).

Available from:
Dillon Press, Inc.
500 South Third Street
Minneapolis, Minnesota 55415
\$5.95

Harrell, Sara Gordon. *Tomo-Chi-Chi, The Story of an American Indian*. 1977, 58 pp. ED 140 000

Tomo-Chi-Chi was a Creek Indian leader who contributed greatly to insure peace between early English settlers in Georgia and the Native Americans. Recognizing the importance of written language, he founded a school for Indian children.

Available from:
Dillon Press, Inc.
500 South Third Street
Minneapolis, Minnesota 55415
\$5.95

Hofsinde, Robert. *Indian Sign Language*. Morrow, 1956. (Ages 9-13)

Indian Warriors and Their Weapons. Morrow, 1965. (Ages 9-13)

Indian Music Makers. Morrow, 1967. (Ages 9-12)

Robert Hofsinde (Gray Wolf), adopted by the Chippewas, wrote in great detail about various aspects of Native American cultures (i.e., weapons and costumes, universal signs, musical instruments, etc.).*

LaFarge, Oliver. *The American Indian*. Golden Press, 1960. (Ages 10-12)

Considered by May Hill Arbuthnot as one of the finest books available in this genre, LaFarge in-

cludes both historical and contemporary material.*

Nelson, Mary Carroll. *Michael Naranjo: The Story of An American Indian*. 1975, 68 pp. ED 133 138.

Michael Naranjo, a Pueblo Indian, is a talented sculptor who has overcome great adversity. Blinded by a grenade explosion in Viet Nam, Naranjo found an outlet for his feelings through his art.

O'Dell, Scott. *Island of the Blue Dolphins*. Houghton, 1960. Newberry Medal. (Ages 11-14)

This powerful story of the endurance, fortitude and serenity of a young Indian girl struggling for survival is based on historical fact.*

Pete, Shem. *Digelas Tukda (The Story of a Tanaina Chief)*. 1977, 37 pp. ED 169 763.

"This story in the Tanaina Athapascan language (Susitna dialect) is about a Tanaina Chief and tells about Tanaina life in the 19th century. It is intended for competent speakers of the Alaskan language who have knowledge of the writing system. An interlinear English translation is included as well as a free English translation."

Available from:
Alaska Native Language Center
University of Alaska
Fairbanks, Alaska 99701
\$1.25

Pu-nut-tu E-ten-hes-se (Animal Friends). 1978, 20 pp.

"This reader in Masoke (Muskokee) is developed to help elementary school children begin simple reading. An English translation is included." (Seminole Bilingual Education Program).

Available from:
Dissemination and Assessment
Center for Bilingual Education
5604 Tracor Lane
Austin, Texas 78721
\$1.00

Sneve, Virginia Driving Hawk. *3 Lakota Grandmother Stories — Health Lessons for Young People*. 1975, 20 pp. (Elementary)

Three short stories are included in this small booklet describing three different aspects of health care: preventive, medical and dental.

Available from:
Association on American Indian Affairs, Inc.
432 Park Avenue South
New York, NY 10016
\$1.00

Swanson, Robert. *Poems of Children — Yakima Nation*. 1978, 31 pp. ED 164 183.

This collection is intended to introduce Yakima children to creative thought process at their own level with content that is part of their own world.

The 25 poems are written in free verse. (Preschool)

Available from:

Kamiakin Research Institute

P. O. Box 509

Toppenish, Washington 98948

\$3.50

Teeluk, Martha. *Qanuq Kayuqtauq Kaviqsirvaq* (How the Fox Turned Red). May, 1973, 28 pp. (Elementary School) ED 169 760.

This children's story in the Kobuk Inupiaq language is a traditional tale told in the Alaskan Yupik-speaking areas. Short introduction in English is included.

Vicenti, Arnold. *Nakeyah Ji Noshchii* (Trees on our Reservation), *A Bilingual Reader*. 1976, 22 pp. ED 129 495.

Written in Apache and English, this illustrated bilingual reader contains brief descriptions of ten trees found on the Jicarilla reservation. (Elementary grades)

Webster, Elaine and Evelyn Two Hawk. *The Hoksila and Winoqa Series*. 1975, 219 pp. ED 128 142.

This set includes ten illustrated readers that tell about two little Lokota children who lived on the Rosebud Sioux Reservation. There are also two teacher's manuals with suggested activities which do not require special materials or equipment.

Available from:

Educational Research and Service Center

University of South Dakota

Vermillion, South Dakota 57069

\$12.00 per set of 12.

The Weewish Tree. Published six times a year by the San Francisco American Indian Historical Society.

This charming little magazine has new and relevant materials with each new issue. Just a few examples of offerings in recent issues are:

"Why Dogs Chase Cats, An Ojibway Indian Tale." Miller, Janet. *Weewish Tree*, 6 n 4, p. 3-6. Sept. 1978. EJ 191 073.

"Legend of Elk Horn Butte." Bear, Joseph L. *Weewish Tree*, v 6 n 4, p. 13-16, Sept. 1978. EJ 191 074.

Available from:

The San Francisco American Indian Historical Society

\$6.50 per year (6 issues). Bulk orders at reduced rates.

*Not available from EDRS. Order directly from publisher.

Selected List of Aids for
Parents, Teachers, and Librarians

Books and Articles:

Bataille, Gretchen Mueller. *American Indian Lit-*

erature: A Selected Bibliography for Iowa Schools. August, 1978, 86 pp. ED 170 100.

Designed around criteria intended to eliminate stereotypical material, this annotated bibliography is organized by grade level. The elementary level alone lists 210 books which "emphasize similarities among all people, yet also demonstrate clear cultural differences that make American Indians a unique group in American society."

Blank, Ruth, Comp. *What Shall Our Children Read? A Selected Bibliography of Native American Literature for Young People*. 1977, 20 pp. ED 147 056.

This annotated bibliography includes available titles selected for non-biased content. The books are grouped according to reading ability levels, K-12. American Indian authors or sponsors are especially noted.

Dunbley, Grace. *Literature that Transcends Cultural Differences*. 1974, 8 p. ED 093 562.

Taken from the workshop recordings of the 13th Annual Indian Education Conference, this discussion centers around literature that transcends cultural differences and reviews several examples of children's and adolescents' literature suitable for all young readers regardless of cultural background.

Kuhl, June, Comp. *Non-Stereotyped Indian Literature: A Bibliography*. 1976, 9 p. ED 128 795.

Chosen for their authenticity and non-stereotyped portrayal of American Indians, the books in this selected bibliography are intended for use by teachers of children in grades four through eight. Brief annotations are given for approximately half of the entries.

Available from:

EDRS

Sands, Kathleen and Emory Sekaquaptewa. "Four Hopi Lullabies: A Study in Method and Meaning." *American Indian Quarterly*; v 4 n 3. pp. 195-210, Aug. 1978. EJ 203 579.

This article examines and discusses four Hopi lullabies in regard to linguistics, oral tradition and culture.

Stoodt, Barbara and Sandra Ignazio. "The American Indian in Children's Literature." *Language Arts*, v 53 n 1, pp. 17-19, Jan. 1976. EJ 139 262.

This article describes the misrepresentation and distortion of the Native American in children's literature.

Unlearning "Indian" Stereotypes: A Teaching Unit for Elementary Teachers and Children's Librarians. 1977, 50 pp. ED 162 786.

This study of approximately 70 picture books for children 10 and under gives specific examples of

prevalent stereotypes and how they are reflected in both texts and illustrations. Guidelines to help avoid such stereotypes are included.

Available from:

Council on Interracial Books for Children, Inc.

1841 Broadway

New York, New York 10023

\$3.50; for ten or more, \$2.50 each.

Programs/Projects:

Catch Up/Keep Up (A remedial reading program and inservice training program).

The goal of this project is to raise the reading level of children who read below grade level — one month growth for each month in the program. Instruction is individualized, but the program must involve the entire school system.

Contact:

James L. Neeley, Coordinator

Dissemination Project

Project Catch Up/Keep Up

Flowing Wells Schools

1444 W. Prince Road

Tucson, Arizona 85705

Child-Parent Centers Activity (CPC) — An early intervention program stressing language development and reading readiness for 3-5 year olds.

The child-parent centers provide an individualized, locally designed, highly structured half-day program for pre-school and kindergarten children with supplementary support services for nurses, health aides, social workers, curriculum specialists, etc.

Contact:

Velma Thomas, Director or

Dorothy Kellberg, Administrator

Child-Parent Centers

Chicago Board of Education, Room 1150

228 North La Salle Street

Chicago, Illinois 60601

Early Childhood Preventive Curriculum (ECPC) — A program for high-risk first grade students developing the perceptual, cognitive and language skills they need to respond successfully to beginning reading instruction.

In this project, classrooms are established as primary learning laboratories, in which the environment, management, and materials facilitate small group instruction and independent learning.

Contact:

Nathan Farber, Director, ECPC Program

9240 S.W. 124 Street

Miami, Florida 33176

Prior: Preschool and Improvement of Reading — A coordinated approach to school experience through readiness in preschool and reading improvement in elementary school.

Reading improvement provides remedial reading services to elementary students, and pre-school offers early educational experiences necessary to later success in reading. Strong emphasis is placed on parent involvement.

Contact:

Melba Treaster, Director

PRIOR

Poudre School District R1

2407 La Porte Ave.

Fort Collins, Colorado 80521

Footnotes

* Donald Hall, *A Writer's Reader* (Boston: Little, Brown and Company, 1976), p. iii.

* Report #501 of the Committee on Labor and Public Welfare, U.S. Senate. Made by its Special Committee on Indian Education. 91st Congress, 1st Session, pp. 22-24.

* Barbara Stoodt and Sandra Ignazio, "The American Indian in Children's Literature," *Language Arts*, v 53 n 1, pp. 17-19, Jan., 1976.

* *Unlearning "Indian" Stereotypes, A Teaching Unit for Elementary Teachers and Children's Librarians*, Racism and Sexism Resource Center for Educators, New York, New York, 1977.

* Gretchen Mueller Bataille, *American Indian Literature: A Selected Bibliography for Iowa Schools*, 1978.

* "Children's Materials About American Indians," *American Indian People*, p. 17.

* May Hill Arbuthnot, *Children and Books*, 5th Edition (Dallas, Texas: Scott, Foresman and Company, 1977), p. 15.

* Arbuthnot, pp. 524-554.

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Prepared by Louise Merck Vest

IEG

Policy Notes

INSTITUTE FOR RESEARCH ON EDUCATIONAL FINANCE AND GOVERNANCE

BILINGUAL EDUCATION FOR HISPANICS

Issues of Language, Access and Equity

By virtually all indicators, Hispanic children face a poorer educational present and future than do other children.

Hispanic children attended more segregated schools in 1976 than they did in 1970. The table demonstrates this dramatic national trend by regions. More than two thirds of all Hispanic students were enrolled in public schools in which 50% of the enrollment was minority.

Hispanic students are far less likely to complete high school or graduate with their age group than are majority or even most minority students. Attrition rates, which tend to understate the extent of dropout, show that 1978 high school completion rates for Hispanics who were 25 years or older were only 34.3% compared with 67.1% for non-Hispanics over 25. The Hispanic students who did remain in school fell behind their classmates until 24% of the 14-20 year olds were enrolled two grades behind their classmates; only 9% of white students were 2 years behind their age cohorts.

In most states, bilingual programs remain inadequate in diagnosing linguistic competence and in providing bilingual curricula and personnel. Tests and other instruments have not been developed to measure the cognitive and English speaking abilities of linguistic minority children. Even when Hispanic children are diagnosed as limited-English or non-English proficient, fewer than half are enrolled in bilingual programs. Few classrooms have Hispanic teachers; in 1976, less than 3% of all public school employees were Hispanic, with nearly as many Hispanic service workers (custodians) as Hispanic teachers.

The failure of school systems to meet the needs of Hispanic communities is mirrored in postsecondary institutions, where limited access, discriminatory employment practices, and high attrition disproportionately affect Hispanic students.

Although there is a public perception that Hispanic college enrollments have greatly increased in recent years, the reality is very different. Hispanic students have not attained access into a broad range of institutions despite an increase in their numbers in the postsecondary system. From 1970 to 1978, Hispanic full-time students increased from 2.1% of the total to 3.5% of college enrollments. However, Hispanics are concentrated at the less prestigious and less well-funded institutions. In 1978, only 23% of white full-time stu-

dents attended two year colleges, while 42% of Hispanic students attended these institutions. The skewed distribution indicates that a large percentage of full-time Hispanic students are attending institutions established for commuting, part-time students. California, which accounts for nearly one-third of all Hispanic enrollments, actually experienced a decline of more than 6000 Hispanic full-time enrolled students in the two year college sector from 1976 to 1978. These figures suggest that Hispanic penetration into educational in-

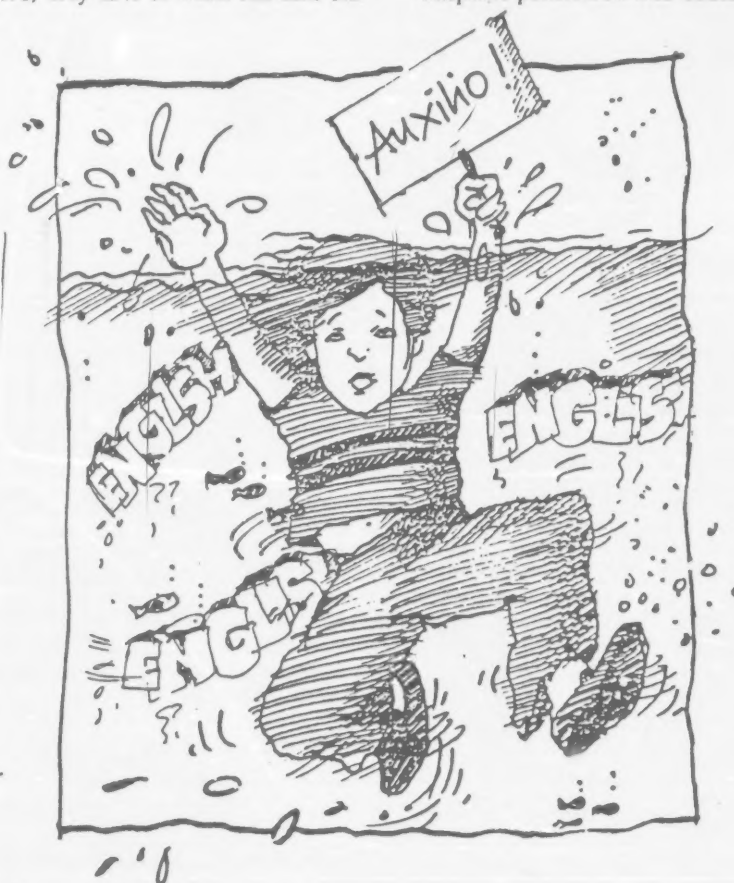


TABLE 1

Number and percent of Hispanic students attending public schools in selected school districts, ¹ by minority² composition of school: 1970-1976

Geographic area	Number of Hispanic students (000s)	Percent of Hispanic students attending:		
		Schools with 0-49 % minority students	Schools with 50-89 % minority students	Schools with 90-100 % minority students
United States:				
1970	1,563,647	34.6	35.2	30.2
1972	1,671,011	34.1	35.7	30.3
1974	1,747,658	32.2	36.6	31.1
1976	1,903,811	28.7	38.6	32.6

¹For purposes of comparison, analysis was restricted to the 1,910 school districts which were included in all four surveys. The selected districts include approximately 67 percent of all Hispanic students enrolled in public schools in the United States in 1976.

²Minority students include all students other than white, non-Hispanic.

NOTE: Details may not add to totals because of rounding.

SOURCE: U.S. Department of Health, Education, and Welfare, Office for Civil Rights, *Distribution of Students by Racial/Ethnic Composition of Schools 1970-1976*, August 1978.

tutions has not been deep nor access widespread.

Hispanic students do not even have full access into open door institutions. Twenty-one colleges in the Continental U.S. enroll 24% of all Hispanic students here and when the 34 Puerto Rican institutions are included, these 55 colleges enroll 40% of all U.S. Hispanic students. Unlike other minority students who benefit from historically black or tribal colleges, Hispanic students do not have access to a similar network of Hispanic colleges. Thus, Hispanic students are concentrated in fewer than 2% of the more than 3100 collegiate institutions in the country, and they do not have historical missions to serve Hispanic students.

The leadership of these schools is decidedly non-Hispanic. In summer, 1981, there are 5 Hispanic four year college presidents, and 16 Hispanic two year college presidents in the Continental U.S. A survey of two-year college trustees noted that only .6% were Hispanic, while a study of postsecondary coordinating boards found 1% of the commissioners to be Hispanic. Little evidence suggests that significant leadership will be drawn from faculty ranks, as only 1.4% of all faculty (and 1.1% of all tenured professors) are Hispanic, including faculty in Spanish and bilingual education departments. With many Hispanics employed in special assistant or affirmative action/equal employment staff capacities, even fewer hold substantial policymaking positions.

Hispanic education issues have not been sufficiently examined even by equity researchers or bilingual educators. The structural disadvantages facing Hispanic learners are so great and so intertwined with relative political powerlessness that either the nature nor the severity of the disadvantages are fully understood. ■

WHAT IS HISPANIC?

Although 'Hispanic' is the term that is being used increasingly to refer to populations who derive from Spanish-speaking origins, its meaning is often ambiguous. It is a generic term used originally and primarily by governmental agencies attempting to identify minority peoples. Its usefulness is limited to such formal purposes because of the diversity of peoples it encompasses. More importantly, the term is a controversial one and many groups of Hispanics prefer to identify themselves by other criteria.

Hispanic refers to all individuals whose ancestry is primarily Ibero/Latin American. It includes native Portuguese, Spanish, Mexican, Central or South Americans, Cubans, natives of former Spanish/Portuguese Caribbean possessions, and the descendants of these peoples. Hispanic is strictly a cultural and

linguistic designation. It has no racial meaning and virtually all human races are represented among Hispanics. The range of residency of this group is characteristic of its diversity. Hispanics include citizens of Texas, California, and New Mexico, who resided for generations in the Southwest, as well as recent arrivals from Central America and the Caribbean.

Only in situations of cultural contrast, as in the U.S., has a class meaning been assigned to the term. Because poorer members of Hispanic countries have immigrated to the U.S., as with earlier immigrations of other groups, Hispanics are over-represented in lower-status occupations such as domestic service, farm work, and clothing manufacture. The ethnic identification of Hispanics has become largely congruent with class lines as perceived by the majority society. ■

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Sandra Kirkpatrick
Assistant Director for Dissemination
IFG — CERAS Building
Stanford University
Stanford, Calif., 94305-1691
(415) 497-2754

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VIEWS AND VOICES: AN HISTORICAL PERSPECTIVE

Editorial by Jose Cardenas

Bilingual education in American schools has surfaced and waned in response to historical and political circumstances. Following World War II almost all bilingual instruction disappeared because of a nationalistic anti-foreign movement sweeping the nation. It resurfaced in the mid-1960s as the Great Society programs attempted to extend opportunities to groups previously denied the fruits of our bountiful land.

The civil rights movement called attention to alarming statistics on Hispanic populations and other language minority groups in this country. Though educational systems kept inadequate records, it was apparent that Hispanics were doing poorly in school. Studies over a twenty year period indicated that Mexican-American students still have the lowest educational attainment of all ethnic groups in the U.S. Equally deplorable, test data indicated that language minority children performed consistently below national norms.

The education of these children reflects a massive failure of the instructional methodologies employed. Prior to the 1950s it was mostly "cold turkey" and "sink or swim," similar to what educators today describe as immersion. The children were cut off from their native language in school. Success was wholly dependent upon the child's ability to swim in a new language environment. The alarming dropout rates represented those who sank, having failed in the overwhelming task of simultaneously mastering a new language, basic skills in the new language, and other course content. Immersion proved the fallacy of attempting to teach children basic reading skills in a language they could not understand.

In the mid-1950s there surfaced a structured approach to the acquisition of English as a Second Language (ESL). Though vastly superior to immersion, ESL has not lived up to expectations. During the initial period of schooling, language minority children concentrate on English language skills prior to attacking basic skills. Deferring the acquisition of basic skills and concentrating on the English language until a command of the English language has been established proves to be a guarantee that language minority children will remain academically retarded and overaged for their grade throughout their schooling. Of more serious consequence is the disruption of cognitive development while English is being acquired as a sec-

ond language. In view of these problems, it is ironic that this approach is still being used in its basic form and in several variations.

By the mid-1960s dissatisfactions with immersion and ESL led to the quest for better ways to instruct children of limited English proficiency, incorporating the positive aspects of ESL but without the discontinuity in cognitive development. Educators began to advocate a bilingual approach to provide children with understandable instruction in their native language in order to continue cognitive and affective development. This is combined with a structured ESL program. Then, when the child has a command of the English language, basic skills acquired in the native language are further developed in English. In addition, the school may also choose to foster the native language as a desirable goal.

With the passage of Title VII of the Elementary and Secondary Education Act and complementary legislation in the states, bilingual programs flourished in educational institutions enrolling large numbers of language minority children.

Enthusiastic support for bilingual education lasted only one decade. By the end of the 1970s there was growing resistance to further development of bilingual programs. The reasons for this backlash are varied, but there are three main characteristics:

1. Bilingual Education as an External Response.

Bilingual education was developed outside of mainstream education and faced the problem of becoming incorporated as an instructional methodology into the existing system. Innovations tend to go through a process of initial resistance, pseudo-acceptance, reevaluation, true acceptance and institutionalization. By 1980, bilingual education had entered a period of reevaluation.

2. Myths and Misunderstandings

A second reason for resistance to bilingual education has been a failure to dispel myths and misunderstandings. In professional and lay criticisms, little attention is given to language transition, implying that the native language will be used indefinitely. Diehards propagate the "theory of interference" which erroneously states that children allowed to use their native language will have difficulty learning



English. It should be noted that the United States is probably the only country in the world where this phenomenon is believed to occur. According to a noted psycholinguist, there are more bilingual than monolingual people in the world today.

Since language transitions can be accomplished in a couple of years, educators and the general public believe bilingual efforts begun in kindergarten could be discontinued by the end of the third grade. This does not sound unreasonable, but children with limited proficiency in English are found at all grade levels. Only 50 percent of these children are in kindergarten through grade three, 25 percent are in grades four through six, and 25 percent in grades seven through twelve. A bilingual program limited to kindergarten through grade three would fail to address the needs of half of these children. Opponents and the media present bilingual education in the higher grades as a continuation from the lower levels, implying an eight grade bilingual program would automatically provide eight years of continuous bilingual schooling.

One opponent has suggested that the "affirmative ethnicity" promoted by bilingual education could lead to a movement for a separatist Hispanic state in this country. The irony of this assertion is that almost all litigation for bilingual education arose from Hispanic supported school desegregation efforts beginning in the 1940s and predating the landmark 1954 *Brown* decision.

Critics complain that this bilingual approach is too expensive for educational institutions concerned with instructing language minority students. Assuming that a bilingual program may cost an additional \$200 to \$250 per pupil per year, it is difficult to accept this criticism. The built-in retention of ESL programs has an accompanying cost currently exceeding

\$2,000 per pupil per year in most states. Student placement in bilingual education for two or three years costs less than half the expenditure for placement in an ESL program according to research by the Intercultural Development Research Association. The cost of not using a bilingual approach and choosing an ESL program instead can be prohibitive.

3. Inadequate Evaluation

A third reason for resistance to bilingual education is the widespread discussion of a single evaluation. Despite evidence of success from the Center for Applied Linguistics, the Office of Bilingual Education and many other sources, opponents of bilin-

gual education quote a study conducted by the American Institute of Research (AIR) under contract with the U.S. Office of Education.

The study's mixed findings are interpreted to mean that the promise of bilingual education is not being realized. The AIR finding that over 50 percent of the teachers in bilingual programs analyzed for the study spoke no language other than English was lost in the furor of disappointment and opposition. Over 40 percent of the same teachers who taught in bilingual education programs indicated that they had received three days or less of training in this new and radically different instructional approach. The AIR report should have concluded that bilingual education programs presented by teachers who are not bilingual and not trained in this methodology are not succeeding.

Considering that bilingual education has been an innovative program, it has faced

great barriers in its implementation. The question now is more than whether bilingual education is working. The question that should be posed is, "Under what conditions do bilingual education programs work?" It should be answered using a research methodology that allows for multivariate analysis. Evaluation design should identify factors necessary for success in bilingual education, such as minimum teacher fluency required in the native language, the amounts and types of training, the point at which a transition could best be made, preferred types of organization, and the adequacy of materials and instruction.

The history of innovation in education indicates that the period of reevaluation will be followed by true acceptance or rejection. During this period it is crucial that this judgment be made upon the merits of bilingual education, based on adequate study rather than on myths and misinformation. ■

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SUPPORT AND ADVOCACY: INTEREST GROUP GROWTH

Since the significantly increased federal involvement in education during the 1960s, interest groups have played a more active and more important role in forming and implementing education legislation. Categorical aid programs have generated their own support groups organized to lobby and advocate for particular groups of needy pupils. California provides an example of this style of politics in education.

Professional bilingual education associations and language minority interest groups in California have emerged and grown over the past fifteen years because of the 1974 *Lau* decision mandating bilingual education and increased state and federal funding for such instruction. During the 1979-80 legislative session, a coalition of interest groups won a two-year battle for an improved bilingual education law for California. But their victory may be short-lived in the face of "decentralization," "deregulation," and "decategorization." Education is slated to receive a substantial share of the proposed federal budget cuts. Bilingual education may be severely cut because policymakers do not generally see it as integral to basic educational programs. Interest groups will need new strategies for continued coalition, increased action at the local level, and creative alternatives for financial resources.

California is an important case to consider because it receives approximately one-fourth of the national Title VII budget, or \$39.6 million. With another \$25 million of state and district funds allocated

to bilingual programs, California serves almost 330,000 students with limited proficiency in English, more than any other state. In addition, California now has over 9000 certificated bilingual teachers and another 4500 teaching in bilingual programs under a waiver provision. It is estimated that over 80% of these state and federal bilingual funds are expended for certificated and classified salaries and benefits.

New federal programs and increased funding resulted from Title VII of the Elementary and Secondary Education Act, legislated in 1968 and amended in 1974 and 1978. While originally intended to target Spanish-speaking students in the Southwest who constitute the largest language minority, the legislation was later broadened to include all language minorities. Voluntary bilingual legislation was passed in California in 1972 (AB2284). The later legislation of 1976 (AB1329) and 1980 (AB507) mandated bilingual education and provided additional funding for school districts.

This new money attracted the attention and support of language minority groups and professional educators who formed many interest groups and associations. Memberships of these groups are dedicated to public advocacy for the special needs of language minority students.

The Association of Mexican American Educators (AMAE) was founded in 1976 before the passage of any bilingual education legislation. In the middle and late 1960s, AMAE played an active role in pro-

moting the entry of Chicano and Mexican-American students into postsecondary education and advocating dropout prevention and affirmative action programs at all levels of education.

In 1969, another organization was created by the teachers in English as a Second Language (ESL) programs, called the California Association of Teachers of English to Speakers of Other Languages (CATESOL).

The California Association for Bilingual Education (CABE) was formed in 1975, when there were many more bilingual programs. Although there is some overlap in the memberships of CABE and AMAE, each organization has a unique constituency and function. CABE's membership is ethnically diverse, occupationally homogenous, and its activities relate directly to bilingual education, while AMAE is ethnically homogenous, occupationally diverse, and its activities cover a broad range of educational issues related to Latino students.

The language minority and bilingual interest groups range in size from 50 to 2000, but none can compare in size or resources with the California Teachers Association (CTA) and the California Federation of Teachers (CFT), which represent 125,000 and 30,000 members respectively. These two large teacher unions also represent some AMAE and CABE members in collective bargaining. The number of credentialed bilingual teachers and teachers working with waivers is sizable within CTA and CFT (affiliated with the National Education Association and the American Federation of Teachers, AFL-CIO, respectively). AMAE has a designated CTA liaison on its executive board in order to coordinate relations between the two groups and AMAE members are active in NEA's Hispanic Caucus.

CTA took the lead early in 1979 to determine the nature and wording of the Bilingual Education Reform Act (AB 507). Immediately after the legislation was introduced, the California Bilingual Community Coalition formed. While pursuing the proposed legislation, AMAE, CABE, CATESOL and other organizations who made up the coalition worked together to reconcile differences in their goals and recruited other interest groups with similar goals and common values. Membership in the coalition grew to twenty organizations and included the California Association for Asian Bilingual Education, the Los Angeles County Bilingual Directors' Association, and the Mexican American School Boards Association.

CTA's key role in the bilingual coalition became evident near the end of the 1980 legislative session, when some CTA members objected to wording in AB 507 protecting bilingual teachers from layoffs.

Language Minority Interest Groups in California

Organization	Membership Size	Year of Origin	Organizational Unit
AMAE (Association of Mexican American Educators, Inc.)	500	1965	36 chapters
CATESOL (California Association of Teachers of English to Speakers of Other Languages)	1700	1969	15 regions
LACBDA (Los Angeles County Bilingual Directors Association)	50	1972	52 districts
CAFABE (California Association for Asian Bilingual Education)	150	1974	not applicable
CABE (California Association for Bilingual Education)	870	1975	20 chapters
MASBA (Mexican American School Boards Association)	100	1976	not applicable

Teacher Unions in California

CTA (California Teachers Association)	125,000	1875	780 chapters
CFT (California Federation of Teachers)	29,700	1916	235 locals

CTA succeeded in removing the language from the bill, despite the strenuous objections from other groups in the coalition. CTA support for AB 507 was critical, as was CFT's support, and both were key factors in the bill's passage. Although CFT never joined the bilingual coalition, it was very active in the legislative controversy seeking to amend the existing legislation.

Imperiled Progress

Forthcoming changes in categorical programs, especially in bilingual education, threaten the survival of the smaller interest groups. For example, the number of dues-paying members of bilingual organizations will diminish if the funding level for bilingual education is substantially decreased and jobs in that program are lost. This situation is exacerbated by the loss of protection from layoffs which had been sought but lost in the legislation. The federal administration has succeeded in securing an 18% budget cutback for federal Title VII funds for the next three years. California's share of that budget cut will be quite large because it is the state with the largest number of students with limited proficiency in English and receives the largest amount of Title VII funds.

In addition to withstanding budget cuts, interest groups will have to anticipate consolidation of categorical funds into block grants, a proposal high on the priority list for federal education legisla-

tion. Large-scale attempts to "decategorize" would mean that the separation between specially-funded programs would disappear and local discretion would channel federal funds to needy pupils. Interest groups also would face a more difficult time in advocating special funds at state and federal levels and would need to focus greater effort at the district level.

Most supporters of bilingual instruction and particularly members of bilingual interest groups share strong altruistic goals and often have lifetime commitments to meet the special educational needs of language and ethnic minority students. These humanistic concerns add to the vigor of their efforts when threatened with curtailed bilingual services. Policymakers and school administrators would make their own tasks less difficult and more successful by systematically incorporating the input of organized constituent groups, such as bilingual interest groups, into their decisions. At the same time, the bilingual interest groups will have to sustain the high level of activity and public advocacy which they attained during their legislative victories in California if they are to overcome the current obstacles they face: budget cut-backs and rescissions, proposed consolidation of categorical programs, and the abdication of much federal involvement in the education of linguistic minorities. ■

briefly...

In its research on the structure and financing of public education, IFG has examined various federal categorical aid programs. Several of our past issues have documented that research. This issue of *Policy Notes* is concerned with another federal categorical program: Title VII of the Elementary and Secondary Education Act of 1965, Bilingual Education. This program provides funding to instruct approximately 350,000 students in 79 languages as well as English. In addition, most states have developed supplementary programs for students who have a limited proficiency in English.

Hispanic students comprise the largest group of any one language minority and most Hispanics in this country reside in the Southwest or California. In 1979, nearly one million Hispanic students attended California schools alone, representing 24 percent of the kindergarten through twelfth grade population. While present IFG research focuses on this large group of Spanish-speaking students, it should not be inferred that all language

minority students have the same school experiences.

Beatriz Arias served as the consulting editor for this issue and wrote the article "Can Diversity in Schools Be Accommodated?", a discussion of desegregation and bilingual education as remedies for educational inequity. Dr. Arias is an associate professor of Education at Stanford University.

The lead article, "Bilingual Education for Hispanics" was written by Michael Olivas, the national Director of Research for the League of United Latin American Citizens (LULAC). His discussion of the educational conditions experienced by Hispanics provides background information for the other articles. A more extensive analysis is available in Michael Olivas' forthcoming IFG Paper "Research on Hispanic Education: Students, Finance, and Governance," his forthcoming article in *Educational Evaluation and Policy Analysis*, "Federal Higher Education Policy: The Case of Hispanics," and in the book, *The Condition of Education for Hispanic Americans* (Washington, D.C.: National Center for Education Statistics, #065-0000023-7,

available in English and Spanish for \$7.00 from GPO, Washington, D.C. 20402).

Jose Cardenas provides an advocate's point of view in his guest editorial, "Views and Voices: An Historical Perspective". Cardenas is the Director of the Intercultural Development Research Association in Texas, and a member of IFG's National Advisory Board.

Two articles in this issue are a part of the active research which continues at IFG. Melinda Melendez, a graduate student in Stanford's School of Education, has worked extensively with bilingual education interest groups. "Support and Advocacy: Interest Group Growth" documents the increase in the number and size of these groups since the enactment of the Title VII legislation.

Maria Torres, another graduate student in Education at Stanford, analyzes the preliminary findings from her study of participation in schools by parents who speak little or no English in "Current Research on Parents and Schools".

The illustration on page 1 was created by Barbara Mendelson, an artist at Stanford News & Publications. ■

CAN DIVERSITY IN SCHOOLS BE ACCOMMODATED?

Desegregation law and desegregation remedies have been devised primarily to equalize educational access for English-speaking blacks. However, applying this law and these remedies to settings with a variety of racial and ethnic groups and large numbers of students who do not speak English may not alleviate the effects of segregative practices.

The available research literature on biracial (black and white) school desegregation is extensive and the majority of school desegregation remedies have been concerned with biracial school populations. The changing historical, legal, and demographic contexts of desegregation today is forcing us to reconceptualize and reexamine conventional school desegregation efforts as they might apply to multiracial school populations. Although recent court decisions on desegregation have extended minority status to Hispanics, researchers and educators are finding there is little information to assist them in determining effective remedies.

Beginning with the landmark *Brown* decision in 1954, blacks have been the principal plaintiffs and advocates of educational equity through desegregation litigation. However, blacks have not been the only group to suffer the effects of school segregation. Throughout the United States,

particularly in the Southwest, Hispanics have endured the burdens of racial isolation and unequal access to educational resources. In both California and Texas, the experiences of Chicanos in schools suggest that the delivery of instructional services has also been unequal. (The terms "Chicano" and "Mexican-American" are used interchangeably and refer to the subgroup of Hispanics that is of Mexican origin or descent living in the U.S.)

De jure as well as *de facto* segregation of Mexican-American students has existed for decades, and has been institutionalized outside of schools by discriminatory practices in the labor market, housing industry, and schools. This segregation has been justified on the grounds that the students' limited skills in English necessitated separate schools or programs, presumably to provide special remedial assistance which usually never materialized. Such practices and discriminatory policies adopted by school boards with little or no Chicano representation have helped to maintain segregated schools and educational services.

While there is great diversity among various Hispanic subgroups (Chicanos, Puerto Ricans, Cubans, Central and South Americans and their descendants) with regard to socio-economic status, English and

Spanish language proficiency and usage patterns, degree of acculturation, and physical characteristics, Hispanics as a group have been profoundly affected by racism, language discrimination and national origin status. For this reason, the entire group is included in a broad category of "minority students" that is entitled to educational redress in school desegregation decisions. It wasn't until 1970 that a federal district judge in Texas ruled that Mexican-Americans should be treated as an "identifiable ethnic minority group" (*Cisneros v. Corpus Christi*, 1970). The body of precedents of this minority status grew rapidly and now includes other Hispanics as well as Asians. Hence, the terminology of school desegregation planning has been expanded by using the terms "tri-ethnic" and "multiracial" to describe districts where a third or fourth group of numeric significance requires separate consideration.

Mexican-American students have participated as plaintiffs in many suits to reduce educational inequities. In the *Cisneros* case of 1970, the court ruled that the combination of two minority groups, Negroes (sic) and Mexican-Americans, in the same school but apart from whites did not achieve a unitary system. In *Keyes v. Denver School District* (1973 and 1975) the court

asserted that Mexican-Americans had suffered discrimination similar to blacks, were an identifiable minority, and that the degree of segregation in any given school depended upon the ratio of whites to the combined number of identifiable minority students (black and Mexican-American) in that school. Keyes (1975) also indicated that a meaningful desegregation plan must help Hispanic school children reach the proficiency in English necessary to learn other basic subjects.

There is confusion about the language rights and access rights of Hispanic students that has led to some resistance to desegregation efforts by public school officials. The illusion of an incompatibility between bilingual education and desegregation can encourage deviousness among minority groups over questions of appropriate remedies for desegregation.

Bilingual education and desegregation can be readily accommodated in the same school setting. Planning is the key factor, especially in multiracial and multicultural schools. In these settings, the diversity of the student population requires providing for both the access to educational resources and the benefit from equal educational opportunity. School desegregation and bilingual education are remedies fashioned to provide both access and benefit.

Although bilingual education and desegregation can be pitted against each other as mutually exclusive remedies, the legal precedent established by Keyes is clear: "Bilingual education . . . is not a substitute for desegregation. Although bilingual instruction may be required to prevent racial isolation of minority students in a predominantly Anglo school system . . . such instruction must be subordinate to a plan of school desegregation." Bilingual education can be developed as a component of a desegregation remedy but it cannot be the remedy for segregated school systems.

Increasing numbers of Chicano students attend racially isolated urban schools, burdened with a characteristic lag of educational achievement compared to the national average. They come from homes where Spanish is usually spoken and from communities where the unemployment and underemployment rates are significantly greater than those of whites. Demographic trends indicate an out-migration of whites to the suburbs and an accelerating in-migration and growth of diverse minority populations in urban core areas. As desegregation remedies are being planned for these schools, researchers and educational planners need information to assist them in determining effective remedies for multiracial contexts, particularly those in-

cluding significant numbers of Chicanos.

Hispanic public school students are in need of either school desegregation, bilingual education or both. Each of these efforts aims at providing equal educational opportunity, a guaranteed right under the U.S. Constitution. As such, each derives from statutes, regulations and case law. Each tries to redress the educational inequities endured by generations of

CURRENT RESEARCH ON PARENTS AND SCHOOLS

Parents have a deep and legitimate concern about the educational progress of their children. Indeed, parent participation in schools is a goal of many categorically funded programs, but barriers often keep minority parents from contributing to school decisions. Language is one important barrier for parents, as well as for students. In an ongoing IFG study, Maria Torres is finding that language as a barrier may be diminishing and that this may be the consequence of participation on bilingual parent advisory committees.

Previous research on citizen participation provides evidence that people of high socio-economic status engage in more participatory activities than those of low socio-economic status. A consistent finding is that whites participate more than non-whites but when socio-economic status is held constant, blacks show equal or higher levels of participation in certain types of activities. This finding does not hold true for Mexican-Americans. One study on the political and social participation of ethnic populations in Houston found that Mexicanos/Chicanos participate less than Anglos and blacks, even when the effects of socio-economic status are controlled.

Despite traditional and deep roots for citizen participation in American education, groups making decisions in schools are not representative of the minority populations served by the school. Most advisory councils are made up of white, English-speaking women of higher socio-economic status while minority populations are marginal participants.

Although state and federal legislation mandates participation on bilingual advisory committees (BACs) by parents of children enrolled in bilingual programs, little is known about who participates or how school characteristics affect their participation. The Torres study of parent participation at elementary schools is a step toward answering these questions. Preliminary findings from interviews with parents indicate that women are more fre-

quently involved than men in the schools their children attend. This confirms the results of previous research and is explained by the mother's central role in the early socialization of children. Other preliminary evidence suggests that the women who participate on BACs are from low-income families and speak Spanish as their primary language. Although the intent of the BAC is primarily an executive one to monitor and evaluate bilingual programs, its unintended consequence may be increased participation by parents not ordinarily involved in school decisions. The BAC may serve as a vehicle for involving low-income minority parents in their children's schooling.

With the presence of bilingual instruction in schools, more Spanish is spoken and more Spanish-speaking personnel can be found among the administrative and teaching staff. When the school environment reflects the cultural diversity of the classroom, student motivation and achievement increase and parental attitudes toward the school become more favorable. The majority of parents interviewed favored maintaining Spanish as the home language and teaching English and Spanish in schools. Of parents who were members of bilingual advisory committees, the majority participated only in bilingual education activities. Their involvement on other school committees generally occurred when the school had a joint school advisory committee. Their interaction with school personnel is almost exclusively with Spanish speakers and primarily with the bilingual teachers.

The state and federal regulations governing bilingual programs stipulate that parents of students in those programs should take part in making school decisions and should compose the majority of the bilingual advisory committee members. The focus on parents of students in bilingual programs rather than parents or citizens in general is an important one as it includes parents not usually involved in school advisory committees.

TITLE VII, BILINGUAL EDUCATION Developing Issues of Diversity and Equity

By M. Beatriz Arias and Richard Navarro

In 1968, Congress established a new categorical aid program to address the special educational needs of low-income students with limited proficiency in English. The Bilingual Education Act, Title VII of the Elementary and Secondary Education Act, was intended as a demonstration program and provided the major federal support for non-English instruction for limited English speakers.

Prior to 1968, virtually every state prohibited the use of any language other than English as the main medium of instruction. The availability of these federal categorical funds through Title VII put pressure on states to revise their statutes and allow the use of languages other than English in the school curricula, beyond those sanctioned for foreign language instruction. This change in state education codes is one example of the impact that this categorical aid program has had on school language policies.

Bilingual education is the use of two languages, one of which is English, as mediums of instruction.

From the beginning, the U.S. Office of Education defined bilingual education as:

"the use of two languages, one of which is English, as mediums of instruction for the same pupil population in a well-organized program which encompasses all or part of the curriculum and includes the study of the history and culture associated with the mother tongue. A complete program develops and maintains the children's self-esteem and legitimate pride in both cultures."

The participants were to be children who were not only limited in their English proficiency, but also to some extent, children who were proficient in English. This

bilingual education effort was to be much more comprehensive than the long established English as a Second Language program, which had stressed immersion in an English-only curriculum for a portion of the school day.

Bilingual education was a relatively new approach to English language instruction, appearing during an era when compensatory efforts were considered to be the proper response for providing equality of educational opportunity. A common assumption of the enacting legislation was that children with limited proficiency in English (from here on referred to as language minority) from low-income backgrounds could be helped out of poverty by eliminating the language barrier through compensatory efforts. Therefore, bilingual education represented the federal commitment toward improving conditions of equity for language minority students.

Since the first debates on bilingual education in Washington D.C., arguments have centered on whether introducing the mother tongue for instruction represents an appropriate response to the needs of low-income language minority students, or whether it represents an un-American, ill-conceived program that would promote ethnic nationalism and separatist rhetoric. The debate remains unresolved. The refrain can still be heard, "If they want to speak their own language, let them go back to their own country," ignoring the many native-language bastions within the U.S.

M. Beatriz Arias is an assistant professor in the School of Education at Stanford University in the field of Curriculum and Teacher Education. Her special interests include desegregation and evaluation. Richard Navarro is a doctoral candidate in the School of Education at Stanford University and is completing a dissertation on bilingual education and desegregation.

Various critics have portrayed bilingual education as a movement toward ethnic autonomy or as an example of minority language group politics. This view ignores the pedagogical characteristics of bilingual education as implemented by Title VII. Indeed, the federal bilingual effort (Title VII) is only one type of bilingual model, a transitional model, and is, by definition, fundamentally concerned with the effective teaching and learning of English by language minority students rather than the maintenance of the mother tongue.

While studies of bilingual education have addressed several aspects of the Title VII program, evidence on the effectiveness of specific Title VII approaches has yet to answer the major research questions:

- What are the different ways in which bilingual education is being implemented in the schools?

- What are effective educational approaches for providing bilingual education to children who don't speak English or have limited proficiency in English?

- What should be the federal role in aiding low income students with special language needs?

In large measure, the fact that research has not yet provided answers to these questions stems from the very rapid growth and development of Title VII programs and their extraordinary diversity in terms of linguistic groups and educational settings. In an environment of great change and variability, it has been difficult to set out research designs which can be used to obtain results that are both applicable and generalizable in a more stable situation. As the programs become better defined in the maturing phase of Title VII, researchers will be able to focus more sharply on the issues and provide important insights.

The evolution of bilingual education in this country illustrates the importance of these issues as they have been elaborated and refined in the last twelve years. There have been three distinct phases of this evolution. The first phase is one of program identification and clarification. The second is a capacity building period and the third is the current redefinition and reauthorization effort.

Phase I 1968-1974: The Identification of Educational Objectives

In the beginning, Title VII legislation shared the stage of social action programs and benefitted from the civil rights movement of the same time period. The educational, social and political aspects of bilingual education were summed up by one spokesman: "Bilingual education is much more than an educational program. It is symbolic of the Hispanic request for educational opportunity and, beyond that, for social and political opportunity."

During the first years of Title VII implementation, administrators grappled with the issue of programmatic goals regarding the status of the native language. The labels "maintenance," "transition," and "enrichment" were used both by the U.S. Office of Education (USOE) and local education agencies. However, adaptation of these terms, which had been used to describe bilingual educational efforts outside the United States, was inappropriate to the stated intent of the Title VII guidelines. These guidelines spoke only to the use of the first language for language minority students until the transfer to English could be made. Both maintenance and enrichment bilingual education require the elaboration and systematic development of the mother tongue, while transitional bilingual education requires only initial literacy in the native language, followed by the introduction of English. While the term "maintenance" in the original definition applies only to those bilingual programs which sustain the development of the two languages, it has frequently been misused to describe projects which systematically phase out the native language.

A recommendation of a Title VII evaluation in 1973 addressed the issue: "It appears appropriate for USOE to determine whether it will require that a transfer or maintenance program be implemented or whether it will be at the discretion of the local education agency." Furthermore, this report noted the variation in definitions, including bilingualism, language dominance, proficiency and bilingual programs, stating that the lack of standard definitions severely limits uniform program implementation. The policy of funding pilot programs with varying ap-

proaches was recommended for re-evaluation and standardization.

Title VII was amended in August 1974 by the education amendments (20 U.S.C. 821) creating the Office of Bilingual Education and establishing new guidelines for program implementation and evaluation. This amendment attempted to resolve the question of Congressional intent. It clearly stated that all programs should have the intended purpose of transferring students from their native language to English. However, Congress also left open the option of maintaining instruction in the native language if local decision makers determined that it was a desirable objective. In either transitional or maintenance programs, the amendments stated that language instruction had to include both native language and cultural enrichment.

The atmosphere surrounding the 1974 amendment was further colored by the Supreme Court's *Lau v. Nichols* decision, handed down in January of that year. The decision relied on Title VI of the Civil Rights Act of 1964 which outlawed discrimination in federally funded programs. Using this statute, the Supreme Court determined that equality of treatment was not achieved merely by providing students who spoke only Chinese with the same facilities, textbooks and curricula as students who spoke only English (414 U.S. 593). In this ruling the Court determined that in order to assure language minority children a meaningful opportunity to participate in educational programs, public schools must address the unique language needs of these children. In

reaching its decision, the Court did not specify a remedy, stating instead that there are several alternative approaches which might be acceptable to remedy discrimination against language minority students.

The educational language policy elaborated in the *Lau* decision affirmed the responsibility of the schools to do something for students with limited proficiency in English. This decision was based on the principle that language constituted a barrier to equal access to public education. It is important to stress that the motivation for this policy did not stem from a value for bilingualism or an appreciation for the cultural enrichment of a language other than English, but from a need to redress the educational inequities endured by ethnolinguistic minorities. This language policy permits bilingualism for a single group—the linguistically excluded student. The U.S. has not yet developed an educational language policy which addresses second language education for all students.

In summary, the clarification and refinement of the Title VII bilingual education program was completed by 1974. Supported by the *Lau* recommendations, and spurred by a national ethnic-awareness movement, the Title VII program redressed language barriers to learning in the schools while recognizing the hegemony of English.

Phase II 1974-1979: The Capacity Building Years

The years following the 1974 bilingual education amendments witnessed the

Table I:
Title VII Programs from 1969 to 1980

Year	Basic Programs	Participants	Languages*	Appropriations (millions)
69-70	76	26,521	14	7.5
70-71	131	51,918	16	21.25
71-72	164	83,748	16	25
72-73	217	108,816	24	35
73-74	209	129,380	30	45
74-75	383	236,000	34	58
75-76	381	268,500	47	85
76-77	400	191,718	59	98
77-78	425	259,364	67	115
78-79	565	302,000	70	135
79-80	565	350,000	79	158

*Figures are approximations due to different procedures for counting dialects

Sources: *Bilingual Education: An Unmet Need*, Report to Congress by the Comptroller General's Office, May 19, 1976

George Blanco, "The Education Perspective" in *Bilingual Education: Current Perspectives Vol 4*, Center for Applied Linguistics, 1977

Guide to Title VII Programs, National Clearinghouse for Bilingual Education

greatest growth in the number of basic programs funded by Title VII, as well as a substantial increase in the total program appropriations. This funding provided for the basic programs and also for auxiliary services to support the implementation of the bilingual approach. Auxiliary services are an important part of the Title VII network and include materials development centers, dissemination and assessment centers, training resource centers, fellowship programs and training grant programs. This period, 1974-1979, has been designated "capacity building" due in large part to the increase in basic programs and appropriations and also to the presence of a support structure for maximizing the bilingual approach through materials, training and research.

Table 1 displays the increase in basic programs and students, in languages served and in total appropriations from 1969-1980. The greatest increase in both projects and number of participating students occurred during the 1974-1975 funding cycle. It is clear from this table that what had begun as a small demonstration and pilot program had evolved into a significant service program by 1974, when it served over 236,000 students.

The Title VII classroom is characterized by diversity . . . in languages . . . in student proficiency and acculturation.

Growth in the Title VII programs and participants was paralleled and sustained by an elaboration of the *Lau* guidelines. These guidelines provided that specific educational remedies be provided for language minority students. School districts attempting to comply with this regulation could look to a Title VII "type" of bilingual education as one approach sanctioned by the Offices of Education and Civil Rights.

National demographic trends also supported the expansion of Title VII. Surveys conducted by the National Center for Education Statistics (NCES) estimated the student population eligible to participate in bilingual programs to be approximately 3.6 million in 1976. Yet the number of students actually participating by 1979 (350,000) was only 10 percent of the total eligible. Increases in the absolute number of students identified also meant an increase in the number of native languages to be served, highlighting the acute shortages of teachers and curriculum material specific to each language. Consequently, capacity building included the establishment of materials development centers, training resource centers and training grant programs charged with developing the materials and pedagogical approaches

necessary for supporting the diverse Title VII programs. Because the fundamental challenge of bilingual education was to meet the educational needs of a diverse student population, the capacity building effort had to address not only the scarcity of materials and personnel in any target language, but also pedagogical techniques which would meet the needs of language minority students.

The Title VII classroom is characterized by diversity, not only in the languages served, but also in student language proficiency and acculturation. The predominant type of Title VII bilingual classroom is at the elementary school level where a teacher typically interacts with students of varied linguistic and cultural backgrounds in a self-contained room. Even though Spanish/English bilingual projects comprise over 80 percent of the basic programs in urban settings, it is not unusual to find students from Armenian, Korean and Chinese backgrounds in one classroom. Another common configuration is a predominantly Hispanic classroom which includes students who are recent arrivals from Cuba or Central America combined with second and third generation Chicanos. The first example is not really a bilingual classroom, but rather a multilingual classroom with students at various stages of acculturation. While there may be only two languages involved in the second classroom, students who are recent arrivals to the U.S. and don't speak English are joined by others who have lived in this country most of their lives and have a limited command of English. In this setting there is also a variation in the extent of acculturation.

The difficulty of implementing bilingual education is intensified by the low socioeconomic background of the students and a very high mobility/transfer rate. It is estimated 10-20 percent of students who enter a bilingual school at kindergarten remain through the fourth grade. Given these conditions, a broad and flexible definition of the bilingual approach is necessary to accommodate such diverse student characteristics.

The complexity of these variables has made it difficult to determine the one "best" way to instruct language minority students in English. This is further confounded by the age of the learner, the extent of exposure to the native language and English, the learner's socio-economic background, and the historical and societal contexts of racial isolation or immigration. By the end of the capacity building years, after almost a decade of Title VII education efforts, it became evident that the same instructional methodology could not be applied to Armenian, Chinese, Spanish or Tagalog speaking students.

BILINGUAL PROGRAMS IN THE U.S.

In 1979-1980, California had the largest number of Title VII basic demonstration programs with 140 projects (26%). New York was second with 92 projects (17%); Texas followed with 69 projects (13%); Arizona has 26 projects (5%); New Mexico has 24 projects (4%); New Jersey has 14 projects (3%); and Colorado has 11 (2%). There were ten states in which Title VII projects did not operate, including Alabama, Arkansas, Iowa, Kentucky, Nebraska, Nevada, North Dakota, South Carolina, and West Virginia.

Forty one states have bilingual provisions and the policies vary. California has the most comprehensive bilingual policy for addressing the educational needs of language minority students. However, all state policies as well as federal ones are facing serious challenges. For example, a law requiring bilingual instruction in Colorado's kindergartens through third grades has been repealed. Similar efforts to weaken or eliminate existing bilingual statutes were narrowly defeated in California, Illinois and Massachusetts.

Texas now has stronger bilingual requirements, due to a district court judge in *U.S. vs. Texas* who found overwhelming evidence of discrimination against Chicanos. He ordered the state to provide bilingual education from kindergarten through twelfth grade within a six year period and the legislature has enacted legislation that extends bilingual education to the sixth grade.

Even within the Hispanic groups, different strategies had to be used, depending upon the language proficiency and cultural background of the student.

Phase III 1976-Present: Reflection, Derogulation and Reauthorization

After the first decade of Title VII, bilingual educators and researchers made a concerted effort to synthesize the experience and reflect on the elaboration of the program. In the eyes of many advocates of bicultural education, too much media attention had been given to detractors of the program without adequately considering the complexity of the problem and without adequately defining the Title VII approach to bilingual education.

More research is clearly needed in the area of second language acquisition focusing on various types of bilingual education approaches. Research on the effectiveness of Title VII bilingual education has been difficult for several reasons: 1) the appropriate assessment instruments were lacking, 2) the start-up time required to fully

implement a project is lengthy, and 3) financial support for research is limited.

The first concern of researchers was to provide assessment procedures or instruments which would effectively identify students' language proficiency in the native language and English. To aid in the assessment of content area skills, test developers explored translations of standardized measures. Every area of assessment and evaluation which involved language minority students was subject to scrutiny, often requiring screening for cultural or linguistic bias as well as tests for validity.

The effectiveness of bilingual projects could not be assessed until the curriculum, materials, texts and guides were well integrated into the student's educational program. This required the skill of trained personnel specializing in second language learning and its cultural ramifications. Teacher training grants and material dissemination centers were the last to be phased in and not until 1975 were the first Title VII trained teachers available.

Appropriate evaluations of bilingual education will be limited as long as the main question is "Does it work?"

With the development of Title VII has come a series of research studies which attempt to describe and characterize programmatic components including the linguistic characteristic of language minority students, parental involvement, student self-esteem, teacher and student behaviors, and classroom management. However, research on the effect of bilingual education approaches upon students' academic attainment awaits the maturation of Title VII programs and appropriate assessment procedures. Consequently, there is no simple answer to the general question about whether Title VII is effective in providing bilingual educational services. While some local educational agencies have shown extremely promising results from their Title VII bilingual programs, the larger question must remain unanswered until systematic study of several bilingual approaches is conducted on a national basis.

Evaluations of Title VII bilingual education have been criticized for over-emphasizing statistical significance rather than educational significance. At the national level, large scale evaluations of federal intervention efforts have rarely shown any positive gains. On the local level, district evaluations serve primarily as a compliance item and are rarely used by teachers in their curriculum decisions.

There have been three evaluations of the Title VII program. The first was a pro-

cess evaluation conducted by Development Associates in 1973. This was followed in 1976 by a report to Congress from the Comptroller General's Office (GAO) entitled "Bilingual Education, an Unmet Need," and finally, the only national evaluation of Title VII Spanish/English bilingual education was completed by the American Institutes for Research (A.I.R.) in 1978.

The process evaluation selected a stratified sample of Spanish/English Title VII projects serving early elementary grades and documented the characteristics of students, staff and communities, the extent to which projects met their guidelines, and described the instructional components. The GAO study based its review on a secondary analysis of sixteen Spanish, Chinese, French, Portuguese, Crow and Kerasan projects. One of the interesting findings noted by this report was that even where Title VII projects were in place, many students with limited proficiency in English were not participating due to limited project resources.

The most comprehensive evaluation of the Title VII program has been the impact evaluation conducted under contract to the Office of Education by A.I.R. This evaluation focused only on Spanish/English projects which had been funded for four or five years. It came at a time when the development of appropriate instruments and curriculum materials was still in its infancy. This evaluation was not able to link educational experiences with outcome measures. In comparison with control students, the A.I.R. report found that Title VII programs had not been generally effective in increasing students' English language competence. Nevertheless, the report concludes that Title VII programs did produce "consistently encouraging results at all grade levels" in mathematics.

Appropriate evaluations of bilingual education will be limited as long as the main question is "Does it work?" The diversity of linguistic minorities and their backgrounds and the variety of institutional and community settings in which they receive their education mean that research must focus on what types of programs work for which particular groups. That is, there is not likely to be a single answer and a uniform national approach that will be effective under all conditions.

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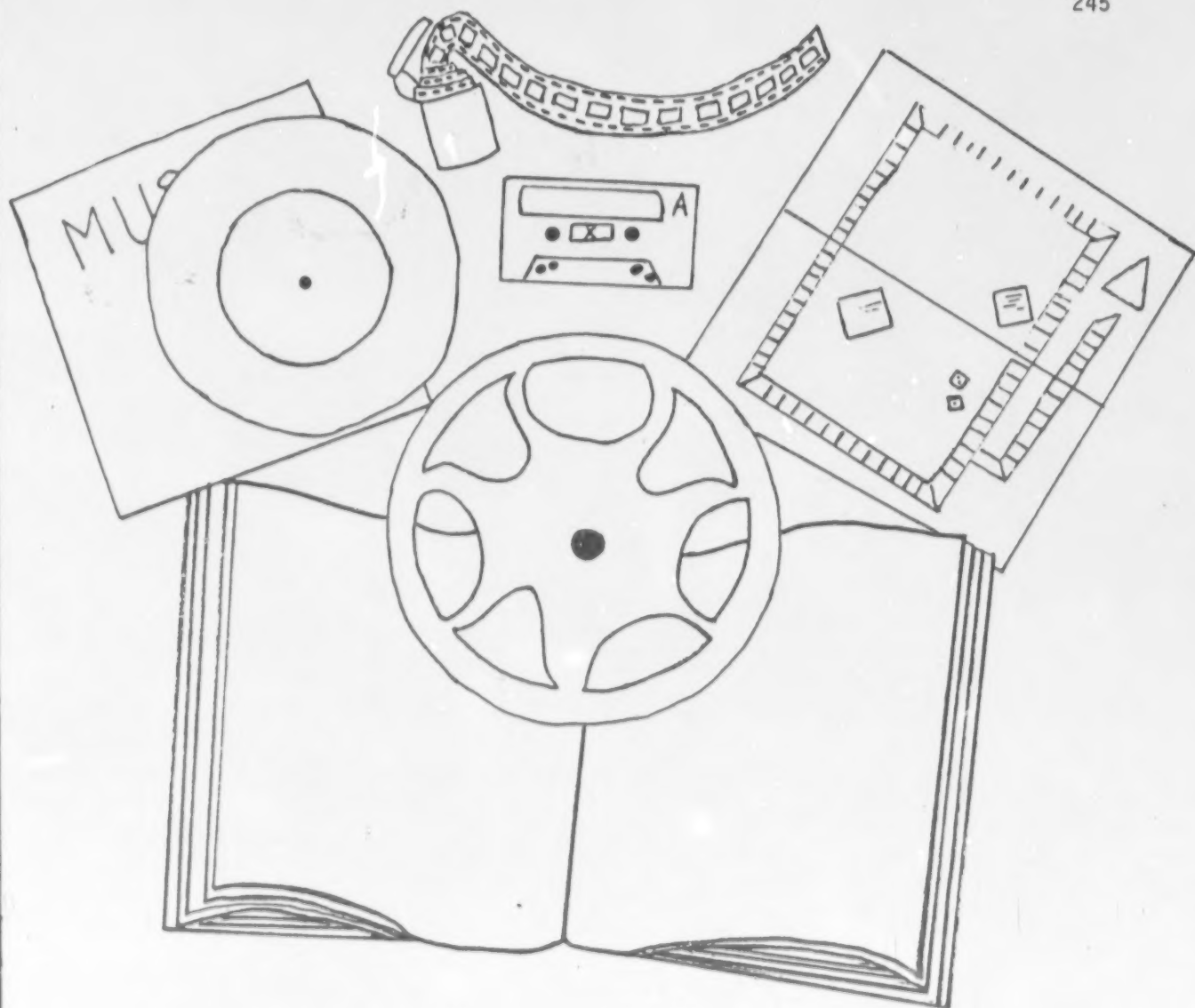
and situations for all groups. Thus, the major evaluation effort must necessarily focus on what instructional strategy is most effective for specific students

Conclusion

When viewed from a broad perspective, Title VII has directly or indirectly had a wide-reaching impact on the national awareness of language minority issues. This awareness has grown at every level affected by state education codes including teacher preparation and certification, educational technology, and minority interest groups. In this sense, bilingual education has served as a reform movement challenging the education system. It was necessary to challenge the political, social and economic arenas in order to begin effective educational reform. Generations of neglect toward language minority students could not be redressed overnight because their educational condition reflects a systemic exclusion. Nevertheless, bilingual education has been effective at both reforming state educational language policy and incorporating previously disenfranchised parents and students.

The language minority population will not decrease. Language minority persons are located in every state in the Union. According to the Survey of Income and Education conducted by the Bureau of the Census in spring 1976, seven states had more than a million language minority residents. There were approximately 27.9 million individuals, or one in eight, with language backgrounds other than English in the U.S. Of school-aged children (6-18 years old), one in ten, or about five million, had language backgrounds other than English. Three million of them had Spanish backgrounds, constituting about 60 percent of all language minority persons under the age of 19.

Ultimately, the national interest is best served by a literate and informed public, and bilingual education can be a cornerstone to such a policy. The issues raised by bilingual education will not disappear. They will become even more important as the U.S. enters what appears to be a period of massive new immigrations, as indicated by the recent influx of Asians and Hispanics. Ignoring the issues of withdrawing commitments to existing education strategies without replacing them with better alternatives could contribute to the formation of a large underclass of language minority citizens excluded from full membership in society. Additionally, existing linguistic divisions could contribute to a more fragmented people. Either result may have untoward consequences for the future. ■



evaluating curricular materials

SOME POINTS TO CONSIDER WHEN EVALUATING MATERIALS
FOR RACISM, SEXISM, AGEISM AND HANDICAPISM

Invisibility $\longrightarrow$ Visibility

1. Do the materials include contributions and a variety of roles of both men and women of different ages, physical abilities, races and ethnic groups?
2. Are a variety of socioeconomic levels and settings (urban, suburban, rural) included?
3. Is diversity in terms of religion, cultures and family structure included?

Stereotypes $\longrightarrow$ Individuals

By assigning traditional and rigid roles or attributes to a group, instructional materials stereotype and limit the abilities and potential of that group. Not only are careers stereotyped, but so too are intellectual abilities, personality characteristics, physical appearance, social status and domestic roles. Stereotyping denies students a knowledge of the diversity, complexity and variation of any group of individuals. Children who see themselves portrayed only in stereotypic ways may internalize those stereotypes and fail to develop their own unique abilities, interests and full potential.

Some things to think about:

1. Do men and women, boys and girls, show a wide variety of emotions?
2. Are both sexes involved in active and passive activities, indoors and outdoors?
3. Are both men and women illustrated in household, nurturing and career roles?
4. Are some girls or women larger in size than boys or men?
5. Do visual depictions make clearly apparent the differences in appearance within a group as well as between groups. Watch for color smudging over Caucasian facial features.
6. Does the plot exaggerate the exoticism or mysticism of minorities or various minority cultures--in particular customs and festivals? (Examples: Indian Pow Wow) are everyday activities as well as festivals and ceremonies a part of the depiction of the culture? Is a differentiation made between everyday dress and ceremonial dress?
7. Are older people shown in active as well as passive roles and activities, indoors as well as outdoors?
8. Are older people of various races included?

9. Is old age and aging usually equated with death? Death is a reality, but students should also read about older people in more life affirming situations.
10. Are disabled persons portrayed as having individual and complex personalities and capable of a full range of emotions?
11. Are disabled persons only in the role of receiving or do materials show disabled people interacting as equals, giving as well as receiving. Too often the person with a disability is presented solely as the recipient of pity.
12. Are physical characteristics of any kind presented as determining factors of personality? Be careful the materials don't equate disability with evil.
13. Are people with disabilities objects of curiosity? Disabled characters should be shown as members of an average population or case of characters.
14. Are disabled children usually portrayed as members of problem ridden families?
15. Do representatives from previously excluded groups have to have super (s)hero characteristics? Are every day people illustrated along with heros and (s)heros?
16. Do members of the aforementioned categories fill both support and leadership roles?

Limited Viewpoints —————> Variety of Viewpoints

Do the materials reflect varying points of view?

Textbooks often perpetuate bias by presenting only one interpretation of an issue, situation, or group of people. This imbalanced account restricts the knowledge of students regarding the varied perspectives which may apply to a particular situation. Through selective presentation of materials, textbooks distort reality and ignore complex and differing viewpoints. As a result, many students have been taught little or nothing about the contributions, struggles, and participation of women and minorities in our society.

Inaccurate Information —————> Accurate Information

1. Are historical and current events related in a precise and truthful manner?

Separation —————> Integration

1. Is the information concerning each group woven into the fabric of the material? At any one time and place, information should be sufficiently concentrated to be meaningful, rather than fragmented into scattered references. By separating issues related to minorities and women from the main body of the text, instructional materials imply that these issues are of less importance than and not a part of the dominant culture. In-depth studies of specific groups should be used in addition to rather than in place of an integrated approach.

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What You Can Do About Biased Textbooks

THE RESOURCE CENTER ON SEX ROLES IN EDUCATION

Changing Stereotyped Textbooks and Their Impact

Individual awareness of racism and sexism in textbooks and instructional materials is an important first step in changing biased materials and their impact on all of us. Each of us has a responsibility for using our awareness to bring about some changes and support others who are working in this area. The following represents a checklist of the things that students, teachers, administrators, parents and community groups can do to "act" on their awareness.

Students

Look for and learn to recognize bias that may be found in textbooks, library books, television programs, magazines, etc.

Ask your librarians to help you identify non-racist, non-sexist books. Select books that help you understand people in other cultures or situations than your own.

Point out bias in materials when you recognize it in materials you are using in school.

Do a study of your textbooks. Ask your teacher if you can do this with other students as a project or as part of your own school work.

Write letters to people who can help you learn more about bias in textbooks.

Write letters to publishers and let them know when you have found bias in textbooks.

Rewrite stories or textbooks to show how they might have been written to avoid bias or from another person's point of view.

Teachers in the Classroom

"Level" with the students in your classroom. Point out racist or sexist bias of books or materials. Help them learn to identify sources of bias and important omissions in the materials.

Develop classroom activities around identifying bias found in television, textbooks, movies, library books, magazines, etc.

Incorporate the development of critical reading skills as an instructional objective for all your teaching, not just when special efforts are being made to identify bias in materials.

Identify or develop supplementary materials which can help "correct" some of the bias of available materials.

Design student research projects. These might include a study of their own textbook materials or their identification of supplementary materials.

Assign student papers, themes, term papers, or other activities on topics or persons not usually covered in textbooks or materials.

When students have completed activities identifying bias, have them write letters and send reports to administrators, publishers, community groups and organizations working to reduce bias in textbooks.

Invite local resource persons into your classroom to provide additional information and work with students on special projects and activities.

Ask students to rewrite materials, write their own materials on subjects omitted from the textbook, or rewrite the material from other persons' points of view.

Use bulletin boards, posters, pictures, magazines, and other materials to expose students to information commonly excluded from traditional materials.

Develop a classroom collection of non-racist, non-sexist reading materials for students. Identify books that students may be encouraged to seek out in their personal reading.

Teacher Groups

Form a committee to investigate the process of textbook selection. Where local or state groups or officials have responsibility for buying books, meet with them to learn their criteria for selection and procedures for identifying supplementary materials. Let them know your needs and sensitize them to sources of racism and sexism.

Request and use funds available for instructional materials in building supplementary materials resources for your classrooms/schools.

Develop a plan and organize in-service training sessions on biased textbooks and instructional materials. Several sessions should be included to deal with identifying racism and sexism, methods of analyzing materials, developing supplementary materials, and classroom activities for identifying bias.

Meet with school librarians and ask them to assist teachers in the identification of non-racist, non-sexist, multi-ethnic books and materials. Urge them to order and provide resources for supplementary materials.

Conduct a study and periodic review of the bias found in the textbooks and materials used in your classrooms/schools.

Call on district or state curriculum development specialists to provide guidelines, materials, training, and other resources related to non-racist, non-sexist books and materials.

Include provisions for in-service training and funds for supplementary materials in collective bargaining or teacher negotiations.

Organize a central file in your school or district of supplementary materials, curriculum outlines, or other resources you have used for identifying bias and supplementing the curriculum.

Develop a list of local resource persons, materials and other resources for use in the classroom.

Identify non-traditional publishing firms, alternative presses, and other groups developing materials in this area. Make sure that information about these groups is distributed to all teachers.

Publicize studies, workshops, and other efforts to improve materials or reduce the impact of biased materials.

Administrators

Develop a policy statement outlining your concern about the elimination of racist and sexist stereotypes in textbooks and library books.

Appoint a task force to investigate the problem in your community and make recommendations for action.

Develop guidelines for all personnel to follow in purchasing and using textbooks and other instructional materials.

Earmark a proportion of funds to be used for the purchase of non-racist, non-sexist supplementary materials.

Develop and implement a plan for in-service training of all personnel who select, purchase, recommend or use textbooks or other instructional materials.

Direct supervisors and curriculum developers to develop resources and materials for assisting classroom teachers in reducing the impact of biased materials.

Call on state departments of education, teacher training institutions and professional associations to provide materials, workshops and technical assistance.

Interpret the problems of biased textbooks and materials to parents, community groups, and policy making boards. Let them know of your concerns and how they may assist in solving the problem.

Parents and Community Groups

Read the textbooks and materials that your children are using and identify sources of bias where they exist.

Meet with your children's teachers and principals. Learn how the problem

is being handled in your school.

Work with other parents or groups to raise their awareness of the problem of biased materials.

Meet with school board members to outline your concerns. Support expenditures for supplementary materials and in-service training for school personnel.

Sponsor a community workshop on bias in textbooks and instructional materials. Include information that will assist parents in pointing out stereotypes in television, magazines, and other materials found in the home.

Organize a study of the bias of textbooks used in your community schools. Publicize the results and make recommendations for change.

Establish a special collection of books in the school or public library which features non-racist, non-sexist, and multi-ethnic books.

Identify how textbooks are selected in your community. Write to and/or meet with persons responsible for textbook selection at local and state levels to voice your concerns, urging purchase of quality materials and inclusion of supplementary materials.

Write to textbook publishers and indicate your dissatisfaction with biased materials. Support examples of non-racist, non-sexist books that have been developed.

Recognize the efforts of teachers and administrators who are taking positive actions to deal with the problem.

Organize a task force or speakers bureau to meet with other groups to extend their understanding of the problem and actions that may be taken.

MULTI-CULTURAL, NON-SEXIST LEARNING ENVIRONMENT

Developed by Connie Earhart

When an individual walks into a classroom or other school areas whether it be a student, faculty member or parent, the tone for interaction is set. Hopefully, a warm, multi-ethnic, non-sexist environment will encourage those who meet in these areas to feel comfortable to be themselves and want to learn more about others.

- A. _____ Physical environment includes illustrations of men and women in various:

_____ racial groups
 _____ age groups
 _____ economic groups
 _____ traditional/non-traditional roles
 _____ physical abilities

- B. _____ Physical environment includes facts and concepts about women and men in various:

_____ racial groups
 _____ age groups
 _____ economic groups
 _____ traditional/nontraditional roles
 _____ physical/mental abilities

- C. _____ Physical environment includes problem solving, decision making, and perception experiments using content which involves learning more about:

_____ men and women in various roles
 _____ various races
 _____ various ages
 _____ various economic groups
 _____ various physical/mental abilities

- D. Degree to which physical environment includes use of non-sexist language where relevant

1	2	3	4	5
---	---	---	---	---

does not include includes

- E. Degree to which physical environment explores the differences within groups as well as between groups (i.e., not all men are alike, not all blacks are alike). You may want to look for variety in roles, sizes, emotions, abilities, likes and dislikes within groups.

1.	1	2	3	4	5	SEX
----	---	---	---	---	---	-----

little display of individual differences promotes exploration of individual difference

Examples:

2.

1	2	3	4	5
---	---	---	---	---

 RACE

little display of individual differences

promotes exploration of individual difference

Examples:

3.

1	2	3	4	5
---	---	---	---	---

 AGE

little display of individual differences

promotes exploration of individual difference

Examples:

4.

1	2	3	4	5
---	---	---	---	---

 ECONOMIC LEVEL

little display of individual differences

promotes exploration of individual difference

Examples:

5.

1	2	3	4	5
---	---	---	---	---

 PHYSICAL/MENTAL ABILITIES

little display of individual differences

promotes exploration of individual difference

Examples:

**Physical environment is integrated with content about various groups throughout the year as well as including indepth exploration of various groups during specific times of the year.

(Example: Use of Thanksgiving to explore the possible difference in viewpoints of Native Americans and Pilgrims.)

Cite examples:

**Physical environment includes learning devices such as bulletin boards, posters, displays, learning centers and art work.

GROUPS COMMITTED TO MULTICULTURAL, NONSEXIST EDUCATION

Numerous organizations and publishers have recognized the importance of a multicultural, nonsexist curriculum. The following organizations have multicultural, nonsexist position statements: Association for Supervision and Curriculum Development; American Library Association; National Council for the Social Studies; and National Council for the Teachers of English.

PUBLISHERS GUIDELINES AND SUGGESTIONS FOR ELIMINATING
RACISM AND SEXISM

1. GUIDELINES FOR THE DEVELOPMENT OF ELEMENTARY AND SECONDARY INSTRUCTIONAL MATERIALS - The Treatment of Sex Roles
Holt-Rinehart and Winston
School Department
383 Madison Avenue
New York, NY 10017
2. GUIDELINES FOR EQUAL TREATMENT OF THE SEXES
McGraw-Hill Book Company
1221 Avenue of the Americas
New York, NY 10020
3. SUGGESTIONS FOR DEVELOPING MATERIALS THAT ARE FREE OF RACIAL, SEXUAL AND CULTURAL BIAS
Science Research Associations, Inc.
259 East Erie Street
Chicago, IL 60611
4. GUIDELINES FOR IMPROVING THE IMAGE OF FEMALES IN TEXTBOOKS
Scott-Foresman and Company
1900 East Lake Drive
Glenview, IL 60025
5. RECOMMENDATIONS FOR ELIMINATING SEX ROLE STEREOTYPING IN SCHOOL CURRICULUM
Sullivan Associates
3000 Sandhill Drive
Menlo Park, CA 94025
6. POSITIVE SEXUAL AND RACIAL IMAGES IN EDUCATIONAL MATERIALS
MacMillan Company
866 Third Avenue
New York, NY 10022

The above publications are free upon request.

FOR MORE INFORMATION WRITE

Sources of Free and Inexpensive Materials to Buy or Borrow:

Interracial Books for Children
1841 Broadway
New York, New York 10023

Publication that reviews books for sexism and racism. Often includes useful evaluation tools.

Japanese American Curriculum
Project, Inc.
414 East Third Avenue
P. O. Box 367
San Mateo, California
(415) 343-9408

Catalogue includes: games, books (multi-cultural as well as Asian) activities for home and classroom, filmstrips, magazines and journals (preschool - adult).

The Resource Center on Sex Roles
in Education
Room 701
1201 Seventeenth Street N.W.
Washington, D.C. 20036
(202) 833-5426

Materials available on sex role stereotyping and Title IX. Bibliography of non-sexist materials available.

Magazines

American Indian (no longer available, but Black

Weewish Tree back issues may be ordered) Ebony Magazine

American Indian Historical Society
1451 Masonic Avenue
San Francisco, CA 94117
(Published quarterly \$6.50/year)
Elementary level.

Johnson Publishing Company, Inc.
820 South Michigan Avenue
Chicago, Illinois 60605
(12 issues/\$8.00) (good picture source)

Ebony Jr.
Johnson Publishing Company, Inc.
829 South Michigan Avenue
Chicago, Illinois 60605

Asian American

Jade Magazine
3932 Wilshire Blvd. Suite 208
Los Angeles, CA 90010
(Published quarterly/\$4.00)
Upper elementary - Adult

Mexican American

La Luz
La Luz Publication Inc.
8000 East Grant
Suite 314
Denver, Co 80231 (Primarily for teacher resource,
black and white pictures)
\$12.00/year
(303) 750-3003

Sex Roles

Tabs
744 Carroll Street
Brooklyn, NY 11215
1 year issues
\$8.50 individual
\$17.00 institution

Sesame Street Magazine (Spanish and English)
P. O. Box C-10
Birmingham, Alabama 35201
(\$5.50/year)
Primary

This project was designed to show the varying levels of multicultural education as applied to classroom activities and teaching strategies. The concept of New Year's was chosen to portray these different levels.

The bulletin board exemplified the lowest level of multicultural content. The ideas on it were presented from a monocultural perspective in that New Year's was approached from the traditional January 1 viewpoint mentioning only briefly the existence of other cultures' celebrations. Level 2 was shown in the learning station example. Another culture's celebration (Chinese New Year) was explored as it compared to the U.S. model (January 1). This might be called a multiple ethnic approach. In the course of a year, one ethnic group's celebration is replaced by another's and the yardstick by which each is "measured" is the white middle class group. The display was designed to show level 3, the 4F (foods, facts, festivals, famous people) approach to multicultural education. Several different ethnic groups could be included at this level. Level 4, the folder activity, represented the highest level of multicultural education. Here it was demonstrated how a universal concept applied to each culture's celebration of New Year's. In this way, the customs were seen as legitimate and meaningful. A greater depth of knowledge and an appreciation for the similarities and differences between groups were realized at this level.

Any topic could have been used to demonstrate the levels. Thus, it is not necessarily the curriculum that needs changing to incorporate a multicultural content. Rather, it is one's approach to that curriculum.

MULTICULTURAL EDUCATION

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LEVEL 3: MULTIETHNIC

STUDENT TASKS:

Find out more about 1 of these celebrations;

- 1) Research the topic in the library. Write a 1 page report.
- 2) Find a creative way to present the information. Some suggestions are--make a bulletin board display, mural shoe box display, art project, or make a food.

MULTICULTURAL EDUCATION

LEVEL 4: MULTICULTURAL

STUDENT TASKS:

- 1) Make a folder on a different theme of New Year's. Some possibilities are food, luck, games and activities, or gatherings of family and friends.
You may work alone or with a friend.
- 2) Interview people in the class and in the school to see how they celebrate New Year's.
- 3) Create your own New Year's celebration. Be sure to include the following in your description of it:
 - when it is celebrated
 - how long the celebration lasts
 - special sounds, foods, activities, traditionsYou must explain the meaning behind your customs.
You may work alone or with a friend or in a small group.

LEVEL 3: MULTIETHNIC

JEWISH
NEW YEAR

The Jewish New Year begins with Rosh Hashonah and ends 10 days later with Yom Kippur. During this time people think about the past year and decide how they can make the coming year better. Rosh Hashonah occurs in September or early October.

Apples and honey are eaten on Rosh Hashonah. It is thought that this will make for a sweet and good year.

Greeting cards are sent to friends and families at the time of the Jewish New Year. Special wishes for a healthy and happy year are written.

This ram's horn is called a shofar. It is blown on Rosh Hashonah. It calls people to prayer. It has an almost eerie sound. It reminds Jews that this is a special time of year. It is time to think about the past year and to decide how to make the coming year better.

LEVEL 3: MULTIETHNIC

JANUARY 1
NEW YEAR

The custom of celebrating New Year's on January 1 began in the 1500's when the Georgian calendar was established. It is a solar calendar and is based on the time it takes the earth to travel around the sun. Most of the names for the 12 months were taken from Roman gods. January was named for the god of doors and gates, Janus. Janus had 2 faces, one looking forward and the other backward.

Many people go to New Year's Eve parties. At midnight people shout, "Happy New Year", make a lot of noise, and throw streamers and confetti.

"Auld Lang Syne" is the traditional song that is sung or played at midnight on New Year's Eve.

Many people attend or watch football games on New Year's Day.

LEVEL 3: MULTIETHNIC

CHINESE
NEW YEAR

The Chinese New Year has been celebrated for many many years. It is a most important and happy Chinese holiday. The celebration once lasted for as many as 15 days. Now many people only celebrate it for a few days. The date of the holiday varies from January 21 to February 19.

A special celebration that is part of the Chinese New Year is the Festival of Lanterns. It is celebrated on the night of the full moon. People carry lanterns and march to music and song. They stop in front of homes to perform the lantern dance.

Red is the symbol of happiness. This color is used for New Year's decorations, candles, and gift wrappings. On this holiday, children receive gifts of money. The gift money is given in red envelopes, often with gold pictures or lettering on them.

Even numbers are thought to be lucky. The numbers 2 and 10 are especially lucky. Therefore 2 oranges or 2 apples are often given and eaten on this day.

Fireworks are a special part of the New Year's celebration. The noise is thought to drive out the evil spirits from the past year.

According to Chinese tradition, the year in which a person is born has a direct effect on his or her personality. The Chinese New Year repeats itself every 12 years. It is made up of the Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Sheep, Monkey, Cock, Dog, and Boar.

Special foods are made for the New Year's feast. Sweets such as watermelon seeds baked with cinnamon and salt, rice cakes, and dried fruit are made.

LEVEL 4: MULTICULTURAL
SOUNDS OF NEW YEAR

On New Year's, Japanese dancers rattle bamboo sticks. Adults stay up to hear the watch night gong. It is sounded 108 times. This is thought to rid them of the 108 human weaknesses described in the Buddhist teachings.

A special celebration that is part of the Chinese New Year is the Festival of Lanterns. It is celebrated on the night of the full moon. People march to music and song. They stop in front of homes to perform the lantern dance. During this parade, the sounds of drums, gongs, cymbals, and fireworks can be heard.

Two weeks before New Year's in Iran, dancers and musicians called "firelighters" dance in the streets. They also play horns, drums, and tambourines.

In Scotland men and boys parade in the streets and circle their friends' homes. Then they shout as loudly as they can. This is thought to drown out the demons.

Firecrackers are set off to welcome the Vietnamese New Year. The firecrackers are thought to chase away the evil spirits and to mark the beginning of a new day.

On Rosh Hashonah, the Jewish New Year, people hear the blowing of the shofar. The shofar is a ram's horn. It has an almost eerie sound. It is calling people to prayer. On Yom Kippur a special song called the Kol Nidre is chanted.

Noisemaking is a part of the Nigerian New Year's celebration. People beat drums and ceremonial dances are performed.

Many people go to parties on the January 1 New Year's. At midnight there is usually a lot of noise. People shout, "Happy New Year", whistles are blown, and bells are rung. A traditional song, Auld Lang Syne, is often sung or played.

In Denmark, people "smash" in the New Year by pounding on the doors of their friends homes. Fireworks are set off to welcome the New Year.

LEVEL 4: MULTICULTURAL

TIME

Rosh Hashonah, the Jewish New Year, occurs in September or early October. The date changes each year because it is based on a lunar calendar. According to this calendar, Rosh Hashonah is the 1st of Tishri. Some people celebrate Rosh Hashonah for 1 day, others observe 2 days.

The custom of celebrating New Year's on January 1 began in the 1500's when the Georgian calendar was established. This solar calendar is based on the time it takes for the earth to travel around the sun. January is named for the god of doors and gates; Janus had 2 faces, one looking forward, the other backward.

New Year's in Iran is celebrated on the first days of spring and lasts for 13 days. This country is very cold in the winter and very hot in the summer so New Year's is a joyous occasion because it marks the beginning of spring, the nicest season.

The Tet, or Vietnamese New Year, begins on the first day of the first month of the lunar year. Special activities last for a week.

Thailand's New Year Celebration occurs in the middle of April and lasts for 3 days.

The Chinese New Year is celebrated on the 1st day of the lunar calendar. The date varies from January 21 to February 19. The festival once lasted for 15 days. Now it is usually celebrated for 3 days.

In India the Hindu New Year, Baisakhi, comes in April or May. The festival takes place just before the rainstorms come for the year.

In Africa, the Mandingo tribe of Sierra Leone celebrates the New Year's festival at seed-sowing time in late April or early May. It lasts 1½ days.

LEVEL 4: MULTICULTURAL

BEGINNING ANEW

No-Ruz, Iran's New Year, means "new day". Preparation for the holiday includes thorough housecleaning called *Khaneh takani* or "house shaking" and the buying of new clothes. Children place wheat, celery, and lentil seeds in bowls of water. When they are sprouted they transfer them to pots and watch them grow. On the last day of the holiday, the seeds are thrown in a stream. This symbolized doing away with family quarrels and starting the year with a clean slate.

Before the Japanese New Year, *Osho Gatsu*, houses are scrubbed and debts are paid. New clothes are bought for the family. On New Year's Eve adults stay up for the watch night gong which is sounded 108 times to rid them of the 108 human weaknesses described in the Buddhist teachings.

New clothes and new shoes are worn on Chinese New Year's Day to bring good luck in the coming year. Houses are thoroughly cleaned. A huge parade is staged with fireworks, gongs, people dressed in costumes carrying lighted lanterns, and a golden dragon and lion dance. The noise and light of the parade demonstrate driving out the evil spirits of the past year. The dragon is the symbol of goodness and strength that leads the way into a good year.

On January 1, people make New Year's resolutions. These are promises to themselves and others about things they will try to do in the year to come.

The Jewish New Year begins with *Rosh Hashonah* and ends 10 days later with *Yom Kippur*. During this time people think about the past year and decide how they can make the coming year better. It is a time for settling quarrels and paying debts.

The Vietnamese New Year, *Tet Nguyen Dan*, is a most important celebration. In preparation, new clothes and various extravagant items are bought. This is thought to help greet the New Year properly.

In Thailand the Buddhist New Year is called *Song Kran*. The statues of Buddha are washed. The Buddhist pictures are cleaned in the temple.

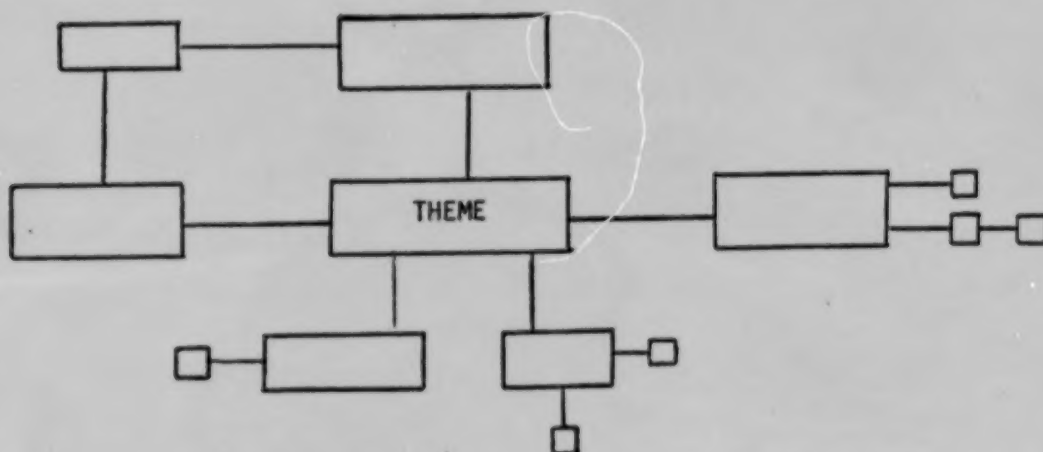
In Ecuador *Ano Viejo* is celebrated on December 31. A straw person is made which is supposed to represent the Old Year. This person's last will and testament is written which is a listing of the family's faults from the past year. The straw figure is then set on fire. As it goes up in flames, so do the family's faults.

Tips on Developing Multicultural Activities

So you want to learn about cultural influences while improving your basic skills....well here's how!

STEP 1 | SELECT A THEME AND SUBTHEME

With the help of your students try spinning your own curriculum. Some refer to this technique as webbing because you, as well as your students, have an opportunity to find out what class members' interests, experiences and knowledge are while building a web or system from which to proceed. Webbing is done by taking a piece of blank paper and through guided discussion determining a theme and subtheme to meet your cognitive and affective goals and objectives. The process may be used frequently to reinforce conceptual, reading and research skills or occasionally to heighten student motivation while fostering individual responsibility and team work. Each time you web the structure will probably look different.



STEP II DETERMINE GOALS AND OBJECTIVES

With the diversity of content webbing offers, you will be able to continuously have a variety of ways to teach the goals and objectives outlined for the grade ability level or course. Scope and sequence of the overall curriculum can be enhanced and students will be more easily integrated into classroom activities because you informally conduct a needs experience and interest assessment each time. As usual the teacher is the leader in helping students form and understand relationships. It is important to remind students their research and projects should be multicultural in nature while modeling a multicultural approach to learning.

STEP III RESEARCH CONTENT

Now for the really fun part. Ask students, friends, relatives, community people and anyone else who is willing to help aid in the collection of materials and resources. This way they learn too. Resources are all around you. Gather close at hand but put in the time at the library for a more indepth study.

STEP IV SELECT CONTENT AND RESOURCES

Even though it is important to identify the resources that will be most directly helpful, don't eliminate something too quickly, it may be valuable. Also, many culturally exciting materials may be too difficult for students but they are worth modifying.

With your new found knowledge and vigor you may be inclined to overwhelm others. Synthesize the cultural content into a concise format and begin there, adding as others curiosity builds. There is the danger of people not understanding the multicultural implications of the content. Help them establish a frame of reference by comparing similarities and differences using a common point of reference to begin the process.

STEP V DESIGN MULTICULTURAL ACTIVITIES

Using the content selected in STEP IV and the two handouts, Possible Activities and Model Questions and Key Words to Use in Developing Questions, design activities for and with students. Once again students are provided with alternatives this time in learning mode. At first you may need to suggest activities for students, then increase choices and responsibilities they have in designing learning experiences for themselves and others.

A seemingly trivial piece of information or an aesthetic focal point can serve as the basis for exploring and understanding a whole set of cultural, linguistic, value, role, thinking and event pattern interactions that have shaped a specific cultural group within a broader pluralistic society. (1)

STEP VI EVALUATE ACTIVITIES

Are the activities designed really multicultural? Do they involve "hardcore" basic skills learning, practice, and mastery while increasing awareness? As Arlington Public Schools Emerging Axioms of Multicultural Education suggests, activities should:

- Be concurrent with the goals of multicultural education. (see notes) Identify those "competencies" that you will need to conduct the activity. Determine which "skills" you wish to use and teach through the activity.
- Seek to relate past experiences and heritages to present student experiences.
- Providing continuous opportunities for students to study cultures, historical experiences, social realities and existential conditions of a variety of ethnic and cultural groups.
- Helping students develop skills for effective interpersonal and interethnic group interactions.

- Helping students to view and interpret events, situations and conflicts from diverse ethnic perspectives and points of view.

STEP VII TEACH LESSON(S)

Analyze the ways you as a teacher talk, your patterns and modes of presentation. Try to visualize how your patterns may be perceived by students with other culturally determined preferred modes for receiving new information and learning new skills and ideas.⁽¹⁾

Do you have high expectations for all students and treat them equitably in the types; amount of reinforcement offered; opportunity for response and feedback to various levels of questions; and demonstration of personal regard.

Prior to teaching a lesson once again refer to Model Questions and Key Words to Use in Developing Questions. Be sure to plan questions for all students at various levels. Also encourage students to ask questions of each other on various levels.

STEP VIII EVALUATE ACADEMIC AND INTERACTIONAL GOAL ACHIEVEMENT

Use various methods to demonstrate learning and mastery. Project completion; ability to work independently and collectively; exams, teaching concepts to others. Most importantly provide challenging ways to let students know how much they have learned and why it is important.

STEP IX GATHER SUGGESTIONS FOR IMPROVEMENT

Make notes to yourself, ask students to record suggestions and then have a class discussion which explores things that could have been done to make this an even better experience.

STEP X**CELEBRATE AND REINFORCE ACHIEVEMENTS**

Share what you learned with others. Try displays, news articles, open houses, plays. Use the knowledge, awareness and skills gained to enhance your next project. Praise and thank those who helped make the experience outstanding.

- (1) Emerging Axioms of Multicultural Education, Arlington Public Schools.

IDEAS WHICH MAY BE USED TO DESIGN MULTICULTURAL ACTIVITIES

Request and Question Cards

Which would you select? Why?

I need help on..... I have.....

Think about it.....

I'm interested in learning more about.....

Did you know that.....

Make a suggestion.....

I wonder why.....

Sample activities for cultural influences on animal folktales.

Folktale Definition: an orally circulated story preserving sayings, traditions, beliefs of a people, generally without a known author.

Folktale Elements: Reflection of beliefs, supernatural forces, moral to the story, good and bad characters.

1. We're Surrounded by Them

Design a bulletin board to emphasize that animals and their influence are everywhere, in art, food, housing, medicine, folklore, etc.

2. Read fables from two or more different cultural groups. Compare and contrast them through discussions (total class or small group) or work sheets.

Key questions:

- (1) Discuss the common themes found in the tales.
Example: In the stories the characters are faced with some type of problem which needs to be solved.
- (2) Discuss the cultural characteristics reflected in the tales.
Example: Characters reflect one aspect of each culture because they are typical animals to each region in which the culture is located.

- (3) What cultural variation would there be if these tales had been written in your community?
3. Become an editor of a collection of animal folktales from different cultures. Select at least 10 selections from different cultural groups living in the U.S. and other countries. In the introduction define folktale; its use and importance; discuss crosscultural implications, explain why you selected the 10 pieces and state your reasons and credentials for editing this work.
 4. Hold an Animals in Folktales art exhibit. Be sure to provide cards by the art works to describe the importance of this animal in the tale you are illustrating. In addition, design a program with a preface describing the collection, comparing works crossculturally and resources for the viewers to learn more about how cultural patterns are illustrated by animals in fables and art.
 5. Do a replication study of children's reading patterns using the article Aspects of Animal Tales. Design hypothesis research procedures, collect, analyze and report data to principal, teachers, librarian and students. Relate this information to studying fables in different cultures.
 6. Do a map study which traces the movements of peoples and their cultures over time.
 7. Design a culture. Make a 3-D replication model. Represent and describe various animals' roles. (e.g., fables, food, art, etc.)
 8. Select a period of time in the U. S. (e.g., Civil War, Great Depression) then research at least three different cultural groups to determine what fables then were telling or recording. Discuss how these different fables may have reflected their situation during the times.
 9. Assume the role of an animal and write a fable about people. Include characters who represent at least two different cultural groups in the United States.
 10. Others.

Materials That May Be Used To Develop
Multicultural Approaches to Studying Animals

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"The All Bear Issue Starring Bartlet Bear!" Wow. Marion, Ohio: Scholastic Home Periodicals, 1982. (E)

"Animal." Young Students Encyclopedia 2. Middletown, Conn: Xerox Educational Publications, 1980 revision (c 1977). (E,S,R)

"Animals, Domestication of". Encyclopedia Americana 1 (1973 ed). (E,S,R)

Arnott, Kathleen. African Myths and Legends. New York: Oxford University Press, 1962. (S) *

Ashley, L.F. "Aspects of Animal Tales." English Quarterly 11, no.3 (Fall 1978). (S)

Belting, Natalia B. The Long-Tailed Bear and Other Indian Legends. Indianapolis: Bobbs-Merrell Company, Inc., 1961. (E)

Borges, Jorge Luis and Margarita Guerrero. The Book of Imaginary Beings. New York: E.P. Dutton & Co., Inc., 1969. (R)

Bowd, Alan D. "Young Children's Beliefs About Animals." The Journal of Psychology 110 (1982): 263-266. (R)

Bridges, William. Zoo Babies. New York: William Meerrrow & Co., 1953. (E)

Brown, Abbie Forwell. The Book of Saints and Friendly Beasts. Great Neck, New York: Core Collection Books, 1900. (R)

Brunhoff, Laurent de. Meet Babar and his Family. New York: Random House, 1973. (E)

Chaudhury, P.C. Roy. Folktales of Thailand. New Delhi, India: Sterling Publishers, 1976. (E)

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Recommended Use: E-Elementary
S-Secondary
R-Reference

(However, may be adapted for various
grade levels.)

*Borrowed from Midwest Center

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- Howey, M. Oldfield. The Encircles Serpent: A Study of Serpent Symbolism in all Countries and Ages. New York: Arthur Richmond Company, 1955. (R)
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- Jacobs, Joseph. The Fables of AEOP Selected and Told Anew and Their History Traced. New York: MacMillian Company, 1945. (S & R)

- Jeschke, Susan. Sidney. New York: Holt, Rinehart, and Winston, 1975. (E)*
- Jones, Charles C. Jr. Negro Myths from the Georgia Coast. Boston and New York: Houghton, Mifflin and Co., 1888. (S & R) *
- Knight, Hilary. Where's Wallace? New York: Harper Row, 1964 (E)
- Lobel, Arnold. Fables. New York: Harper & Row Publishers, 1980. (E & S)
- McDermott, Gerald Adp. "The Anansi Tales". Anansi the Spider (A tale from the Ashanti). New York: Holt, Rinehart and Winston, 1972. (E & S)
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- McNally, Raymond T. and Rader Florescu. In Search of Dracula and Vampire Legends. Greenwich, Connecticut: New York Graphic Society, 1972. (R)
- Mercantante, Anthony S. Zoo of the Gods: Animals in Myth, Legend and Fable. New York: Harper and Row, 1974. (R)
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- Moss, Cynthia. "Law of the Jungle" (Revised). Ms Magazine. (January 1978): 65-67 and 89-90. (S)
- Newman, Paul. The Hill of the Dragon: An Enquiry Into The Nature of Dragon Legends. Kingsmead Press, 1979. (R)
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APPENDIX E

Seminar III: Agenda, Materials



MULTICULTURAL EDUCATION: CONTENT, MATERIALS, STRATEGIES AND BEHAVIORS

Cosponsors: Midwest Race Desegregation Assistance Center
Kansas State University, Manhattan, Kansas

Missouri State Department of Education
Title IV, Technical Assistance Unit

SEMINAR III

February 2, 1983

Salad Bowl

9:00a.m. - 3:00p.m.

Objectives:

- to identify ways in which interactions affect student academic achievement;
- to examine unconscious, well-intended behavior and how that behavior may discriminate;
- to identify alternative problem-solving techniques, resources and solutions which address multicultural concerns;
- to identify ways to use materials and resources in developing multicultural activities;
- to use information gained from the seminar series to implement a building level action plan which addresses multicultural concerns.

Agenda

- | | |
|---------------|---|
| 9:00 - 9:15 | ● <u>Interactions Activity</u> : Participants will complete a worksheet on Interactions and Academic Achievement. |
| 9:15 - 10:15 | <ul style="list-style-type: none"> ● <u>Overview</u>: The presenters will outline the day's activities. ● <u>Interaction Situations</u>: Using brief multicultural scenarios, the participants will rank order the situations from those which are most discriminatory to those which are least discriminatory. |
| 10:15 - 10:30 | Break |
| 10:30 - 11:30 | <ul style="list-style-type: none"> ● <u>Expectations, Interactions and Achievement</u>: Participants will become aware of 15 different interaction skills which increase academic achievement. ● <u>Praise</u>: Using one of the Interaction Skills, the participants will identify alternative praise statements, develop reasons for praise and identify how to code their praise interactions. |

- 11:30 - 12:15 ● District Reports: Each school district will report on its two planned activities and action plans.
- 12:15 - 1:15 Lunch
- 1:15 - 2:15 ● Multicultural Round-Robin: Each team will review the materials distributed from the three seminars. Upon completion of the review, multicultural situations will be identified and district teams will be selected to respond to the situation.
- 2:15 - 2:45 ● Demonstration Lesson: "The Story of Acculturation" Using a card sort activity, each team will rank order the cards to show the acculturation process and its effects on ethnic groups.
- 2:45 - 3:00 ● Wrap-Up and Evaluation

Materials Distributed During Seminar III

- True/False Quiz on Expectations, Interactions and Achievement
- Chart on 15 Interactions
- Answer Sheet to Quiz
- Alternative Praise Statements Sheet
- Assessing Your Interpersonal Interactions Within Your School
- Interaction Scenario Cards
- Rating Sheet
- Lesson Plan: "The Story of Acculturation"
- 13 Cards on "The Story of Acculturation"
- List of Ethnic Organizations and Resources in the Metropolitan St. Louis Area
- Annotated Bibliography

TASK TO BE COMPLETED

- Implement the building-wide action plan addressing the two multicultural concerns identified from your needs assessment.

Please read the statements listed below carefully. If you believe the statement to be true, circle the letter "T". If you believe the statement to be false, circle the letter "F".

	<u>True</u>	<u>False</u>
1. Teachers call on the low achievers more than twice as often as they call on the high achievers.	T	F
2. Low achievers are more apt to receive individual help from the teacher than high achievers.	T	F
3. If a child is having difficulty responding to a question, the teacher will usually allow him more time to respond if he is a low achiever than he would if the child were a high achiever.	T	F
4. Teachers are more apt to give low achievers clues when they cannot answer a question.	T	F
5. If you counted up all the talking that goes on in a classroom, you would find that high achievers do more of the talking than either low achievers or the teacher.	T	F
6. Teachers are more apt to indicate to a low achiever than to a high achiever whether his response to a question is right or wrong.	T	F
7. Teachers use praise to motivate a child more frequently with low achievers than with high achievers.	T	F
8. If children have assigned seats and a classroom has a front and back, high achievers are more apt to be in the back of the room.	T	F
9. In interaction with low achievers, teachers are more apt to say things which express a personal interest in the child's out-of-school life than they are in interaction with high achievers.	T	F

EXPECTATIONS, INTERACTIONS AND ACHIEVEMENTS: EQUAL OPPORTUNITY IN THE CLASSROOM

Anthony V. Codianni
Multicultural Curriculum Specialist
Midwest Race Desegregation Assistance Center
Kansas State University

UNITS AND RESEARCH FINDINGS

1. Teachers call on low achievers more than twice as often as they call on high achievers. (F)

A. RESPONSE OPPORTUNITIES

Unit 1: Equitable Distribution of Response Opportunities

References: Finn, Good & Brophy, Horn, Rist, Rubovits & Maehr, Wallens

Most teachers call on students perceived as high achievers to recite or perform more frequently than they call on students perceived as low achievers. There are several reasons for this. Teachers do not wish to embarrass a student who they suspect does not know the answer. Teachers want the class to hear the correct or most thoughtful response. And high quality student performance rewards the teacher's efforts. In research conducted since 1971 with 1200 teachers and about 20,000 students it was found that teachers gave preferential treatment to "gifted" students, with blacks treated less positively than whites.

Unfortunately, the students who are considered low achievers soon realize that they are less apt to be called on, especially if they look puzzled. They also know why the teacher calls on them less--because they're not one of the smart students. They may seek other ways of getting attention, or they may drift through school as invisibly as possible. Either way, they are not receiving an equal opportunity to learn in the classroom unless they are the rare individuals who learn more from listening than from participating. Because they are not called on, they become less able.

2. Low achievers are more apt to receive individual help from the teacher than high achievers. (F)

A. RESPONSE OPPORTUNITIES

Unit 2: Individual Helping

References: Good & Brophy, Mendoza, Torrance

Teachers are usually alert to the need of low achievers for individual help. However, high achievers and average students are often more aggressive in seeking teacher help and consequently get more than their share

of teacher's time for working with individuals. In research in which over 20,000 students were observed, it was occasionally noticed that one or two youngsters in a classroom are consistently ignored, even though they signal for teacher help.

3. If a child is having difficulty responding to a question, the teacher will usually allow him/her more time to respond if he/she is a low achiever than if the child were a high achiever. (F)

A. RESPONSE OPPORTUNITIES

Unit 3: Latency

References: Brophy & Good, Flanders, Huthall, Rowe

Several studies have shown that teachers tend to allow high achievers more time to answer a question than low achievers. If the high achiever hesitates, the teacher waits for the student to think through an answer because the teacher feels confident that a response is being formulated and that it will be a worthwhile response. When the low achiever hesitates, the teacher may anticipate no answer or an inadequate answer. The teacher does not wish to embarrass the student nor to waste class time, so the response opportunity is terminated usually by referring the question to another student or supplying the answer.

The time that elapses between asking a question and terminating the response opportunity is called "latency."

4. Teachers are more apt to give low achievers clues when they cannot answer a question. (F)

A. RESPONSE OPPORTUNITIES

Unit 4: Delving

References: Baker & Snow, Good & Brophy, Riessman

Teachers question students perceived as low achievers less frequently than students perceived as high achievers. When lows are questioned, they are frequently given the easiest questions and are often "let off the hook" if they look hesitant or bewildered. Teachers are less apt to provide clues or to delve for the answers with low achievers because the teacher suspects delving will be fruitless or fears the child will be embarrassed. Consequently, the teacher's questioning behavior may be less encouraging and helpful to low achievers than to high achievers.

5. If you counted up all the talking that goes on in a classroom, you would find that high achievers do more of the talking than either low achievers or the teacher. (F)

B. FEEDBACK**Unit 4: Listening**

References: Flanders, Gordon, Jackson, Rist

Students are expected to spend much of their classroom time listening. Ned Flanders, who observed many classrooms using his Interaction Analysis system, formulated a "Rule of Two-Thirds." The rule states that in the average classroom someone is talking two-thirds of the time. Two-thirds of that time, the person talking is the teacher. And two-thirds of the time the teacher talks she/he is using direct influence: that is, lecturing, direction giving, criticizing, etc. Flanders found that the rule needed to be modified for classrooms homogeneously grouped by ability. Teachers of low achievers monopolized the talking 80% of the time. This suggests that low achievers spend considerably more time listening than being heard.

6. Teachers are more apt to indicate to a low achiever than to a high achiever whether his/her response to a question is right or wrong. (F)

B. FEEDBACK**Unit 1: Affirmation or Correction**

References: Good & Brophy, Holt, Rosenshine, Zigler & Kanzer

After answering the teacher's question or performing in some way, students usually want to know what the teacher thinks of their performance. After observing teacher interaction with students perceived as high achievers and students perceived as low achievers, Good and Brophy (1971) reported that teachers were not only less apt to call on lows, but were also less apt to react to the low student's response. The teachers failed to react in any way to responses from the highs in only 3 percent of such interactions. The lows received no feedback after 18 percent of their responses. If a student is thought to be a low achiever, one would expect the teacher to be more concerned than usual with helping that student to evaluate performance and with reinforcing appropriate responses and correcting inappropriate responses.

7. Teachers use praise to motivate a child more frequently with low achievers than with high achievers. (F)

B. FEEDBACK**Unit 2: Praise of Learning Performances**

References: Clark & Walberg, deGroat & Thompson, Good & Brophy, Hadley, Hurlock, Lanzetta & Hannah, Lesniak, Perkins, Riessman, Rist, Rosenshine, Soar, Weiner & Kukla, Yee

Most teachers make frequent use of praise to encourage students and to reinforce desired performance. The students most in need of encouragement and reinforcement would seem to be low achievers. Yet Good and Brophy (#25, 1969) observed that children perceived as high achievers are given more opportunities to perform. But Good and Brophy reported that this difference also held in the relative sense; that is, when lows gave right answer they were less apt to be praised than highs giving a right answer.

Other studies (Lanzetta and Hannah, 1969; Wener and Kukla, 1970) suggest that whether or not the student is perceived as making an effort effects the extent to which she/he is rewarded regardless of ability level. Probably the students for whom teachers hold low expectations are those seen both as having little ability and making little effort.

Conversely the low achieving student is more apt to be criticized by the teacher (Perkins, 1964). Rosenshine (1971) reports several studies which suggest that simply informing a student that an answer is incorrect correlates positively with pupil gain. However, criticism appeared to relate to a lack of student achievement.

8. If children have assigned seats and a classroom has a front and a back, high achievers are more apt to be in the back of the room. (F)

C. PERSONEL REGARD

Unit 1: Proximity

References: Adams & Biddle, Rist

Adams and Biddle (1970) videotaped sixteen classrooms at grade levels one, six and eleven. In all sixteen classrooms, they found that the students most likely to be asked questions or to participate in discussions were seated in a T shaped area with the top of the T at the center front of the room and the stem of the T extending down the middle of the room. Sixty-three percent of the times that a student spoke, that student was in one of the first three seats in the stem of the T.

Adams and Biddle did not examine which students were seated in those positions. However in Rist's (1972) observational study of a classroom over a period of three years, the students who were perceived as most able were placed together at one table. The teachers at all three grade levels spent more time working with students at the high ability table. The teachers even used the chalk board closest to the table when working with the entire class.

Several studies have observed classrooms in which the children perceived as low achievers were clustered in a rear corner of the room, in the back seats of each row, or in group to the side of the room, separated from the rest of the class. Often one or two perceived low achievers seem to be placed or themselves chose to be the farthest point possible from the teachers usual location in the room.

Sometimes a student may have good reasons to choose to withdraw from the class. Or a teacher may reasonably wish to isolate a student for a time. However, if the same students continually are either denied or reject proximity with the teacher, it seems quite likely that those students are profiting less than the others from being in the classroom.

9. In interaction with low achievers, teachers are more apt to say things which express a personal interest in the child's out of school life than they are in interaction with high achievers.

C. PERSONAL REGARD

Unit 3: Personal Interest/Compliments

References: Perkins, Rist, U.S. Commission on Civil Rights

Taking time to listen to a student who wishes to share a personal experience with the teacher or the class is often difficult. But repeatedly refusing to listen to certain students tells those students that their lives are unimportant.

In recent years teachers have heard many complaints about irrelevancy in education. The U.S. Commission on Civil Rights points out in Teachers and Students (1973) that teachers must encourage culturally different children to express their own experiences and interests in the classroom if the teacher is to make the course content relevant.

Some teachers have found that students are reticent about telling their own experiences, but given opportunities they become more open. Certainly a teacher should not force a child to share his personal, out-of-school life. Our concern is more with the response of the teacher to students who volunteer to tell their own experiences.

Some teachers may wish to create situations in which students can contribute their own experiences. Many lessons lend themselves to this. Questions requiring students to compare or give illustrations or evaluate may be based on the teacher's knowledge of the student's experiences or may be directed to the class in general. For example, "Betsy, you have lived in Mexico. How does the climate differ from the Missouri climate?" Or, "Has anyone ever lived in Mexico?" In these examples, the teacher is asking for information based on personal experience. In the first example, the teacher is also revealing that he/she remembers something personal about the student. Relating instruction to the learner's experiential background not only indicates your interest in the learner, but also enriches your lesson and makes it more relevant to the students' lives.

There is a distinction between praise of learning performance and compliments of a personal nature. Both are used by teachers, and students need both types of reinforcement. Teachers should attempt to utilize these techniques with all students in an equitable manner.

EXPECTATIONS, INTERACTION AND ACHIEVEMENT (EIA)

INTERACTION MODEL

UNITS	<u>STRAND A</u> <u>RESPONSE OPPORTUNITIES</u>	<u>STRAND B</u> <u>FEEDBACK</u>	<u>STRAND C</u> <u>PERSONAL REGARD</u>
1	Equitable distribution of response opportunities	Affirm or correct student's performance	Proximity
2	Individual helping	Praise of learning performance	Courtesy
3	Latency	Reasons for praise	Personal interest/ Compliments
4	Delving	Listening	Touching
5	Higher level questioning	Accepting feelings	Desist

PRAISE

It has been noticed that teachers do not often vary their praise words. When "good" is used repeatedly, it loses its impact.

Edward S. Kubany, in an article in the September, 1972, Teacher, suggested various ways to say "good for you." You may find them helpful.

1. That's real nice.
2. That's great.
3. I like the way you are working.
4. Much better.
5. Keep it up.
6. It's a pleasure to teach when you work like this.
7. What neat work.
8. This kind of work pleases me very much.
9. Terrific!
10. Beautiful.
11. Excellent work.
12. I appreciate your help.
13. Why don't you show the class?
14. Marvelous!
15. That looks like it's going to be a great report.
16. My goodness, how impressive!
17. You're on the right track now.
18. That's "A" work.
19. It looks like you put a lot of work into this.
20. That's clever.
21. Very creative.
22. Good thinking.
23. Now you've got the hang of it.
24. Exactly right.
25. Superior work.
26. That's a good point.
27. That's good observation.
28. You've got it now.
29. Nice going.
30. You make it look easy.

ASSESSING YOUR INTERPERSONAL INTERACTIONS WITHIN YOUR SCHOOL

Have you systematically considered the types of interaction you have with your students or colleagues? Do you acknowledge individuals in different ways and for various reasons? Are some individuals frequently praised for "positive" attributes and skills, while others are reinforced only for "negative" types of behavior? Are some seldom acknowledged? A simple way to determine the kind and amount of reinforcement you provide for individuals in your schools is to code your actions (praise, assignments, gestures) into the following three categories:

Interactions

- 1) IC = acknowledgement for intelligence/creativity
(e.g., test performance, ability to answer a question, solving a problem creatively)

IC+ = Praise

IC- = Disapproval

- 2) P = acknowledgement for a physical attribute or skill
(e.g., athletic ability, grooming, attractiveness, messy written work)

P+ = Praise

P- = Disapproval

- 3) S = acknowledgement for a social gesture or skill
(e.g., helping others, praising others, inappropriate behavior such as tardiness)

S+ = Praise

S- = Disapproval

Directions:

Select a target group of subjects to be used to analyze your interaction patterns. List each individual's name then each day record the types of interactions you have with each person. Note that your interactions with certain individuals may be more frequent some days than others.

Example:

NAME	Mon.	Tue.	Wed.	Thur.	Fri.	REMARKS
Lorraine Baker	IC+ P+		IC+		IC+	Frequent praise for correct responses to questions, need to observe social interaction more closely

At the end of the week you should review the type and amount of feedback you have given to each person as well as the collective input you have provided to all. Also check to see if you may be unconsciously discriminating (positively or negatively) toward certain individuals or categories of individuals (i.e., race, sex, economic, age, role). A goal to work towards is to be able to give at least one sincere positive response to each individual in all three areas (intelligence/creativity, physical, social) every week.

This system may increase your expectations of yourself and others while fostering a positive total school climate.

INTERPERSONAL INTERACTIONS LOG

Interactions: (1) Intelligence/Creativity

IC+ = Praise
IC- = Disapproval

(2) Physical

P+ = Praise
P- = Disapproval

(3) Social

S+ = Praise
S- = Disapproval

NAME	Monday	Tuesday	Wednesday	Thursday	Friday	REMARKS
335						336

PERSONAL INTERACTION ANALYSIS

Interaction Strength:

Interaction Concerns:

Interaction Goals and Strategies for Accomplishment:

SETTING: 8th Grade Career's Class

TIME: Beginning of Semester

Ms. Hughes: This semester, class, we are going to be exploring together what you are doing with your life and what direction you are interested in pursuing. There is more involved in this course than just learning about jobs. We will consider many aspects of personal and professional development.

Sherry: Ms. Hughes, I am not sure what you mean. I signed up for this class because Daddy wants me to be a teacher and I want to be an engineer.

Sam: An engineer! That's men's work. Raising and teaching children is better for you. Your father's right.

Ms. Hughes: This is an example of what I mean. We are going to examine why you feel this way, Sam. We are also going to identify ways to deal with your conflict, Sherry. We want to begin to view people as individuals.

SETTING: Mother discussing with twins: Jim and Cathy

TIME: Friday before football game.

Mother: What are you two doing tonight?

Jim and Cathy: Going to the game, of course.

Mother: Yes, I know. But afterwards, what are your plans?

Cathy: Mary, Janie, Sandra and I are going to Shawn's party.

Jim: Ugh, Shawn's house! I'm going to the Pizza Inn with the guys.

Mother: I want you to be home by 12:00, Cathy.

Cathy: On, Mom. The game's not over until 10:30. That gives us less than one hour at the party.

Mother: I'm concerned about you girls driving home after midnight. What if something happens to the car? 12:00. That's final!

Cathy: What about Jim?

SETTING: Central Administration Office

TIME: 9:00 a.m.

Dr. Shot: Good Morning, Girls.

Office Staff: Good Morning, Dr. Shot.

Dr. Shot: Bonnie, have I received a call from that cute curriculum director?

Bonnie: No, Dr. Shot, but Dr. Head wants to talk to you.

Dr. Shot: Oh, Dr. Head. What a principal! He has terrific skills in managing MacNeil High School. That man does wonders handling his parent advisory board. He is so professional.

SETTING: PTA Meeting - Counselor report

TIME: One week after test results were published in the local newspaper

Mr. Freidan: I have been asked to discuss the testing results that appeared in the newspaper last week. The article indicated that our students performed below the national average. What the newspaper did not share was that the scores have increased by 15% from last year. We should be extremely proud of this gain in our school system.

Mr. Youmans: The overall scores have improved. However, when the results are divided by school, I notice that High Elementary, where my son goes, is much lower than the district average. How do you explain this?

Mr. Freidan: At High, there was a 2% increase from last year. This shows there has been improvement.

Mr. Youmans: That does not address my question. Based on the current research, minorities consistently score lower on standardized tests. This limits their opportunities within the educational system as well as in future careers. What are you going to do to reverse this trend?

Mr. Freidan: High Elementary has a great number of disadvantaged children. We have many remedial programs there and the 2% increase in scores indicated their effectiveness.

SETTING: Principal Conference with Teacher

TIME: After Parental Complaint

Mrs. Samuels: Mrs. Conrad, I have received some information from a parent that I want to clarify with you. The issue concerned your discipline policy.

Mrs. Conrad: Oh yes, Mrs. Samuels. I am very pleased with my policy. The students had some input and I compiled the DO'S, DON'Ts and CONSEQUENCES that we decided upon. I sent a copy home with the children so their parents would understand and reinforce the policy.

Mrs. Samuels: What did you include regarding physical punishment?

Mrs. Conrad: For the boys, I indicated that the third violation would result in paddling, detention or suspension. The girls would either have to stay after school or turn in a written assignment. So, physical punishment will only affect the few troublesome boys in my class. This is a most effective deterrent.

SETTING: Teachers' Lounge

TIME: First day of School

Miss Kowalski: Well, Mr. Jarvis, what is your fifth grade class like this year?

Mr. Jarvis: It seems like I have a good group this year. There are a few outspoken boys, but you know how boys are. Since I'm a man, I won't have any trouble. I will just lay down the law. How is your kindergarten group, Miss Kowalski?

Miss Kowalski: It's a large group, but they seem to all play nicely together.

Mr. Jarvis: I imagine so. The boys with their G I Joes and the girls with their baby dolls.

SETTING: Fifth Grade Classroom

TIME: October 25, Social Studies Lesson

Mr. Samuels: Who knows what yesterday was?

Class: Sunday!

Mr. Samuels: Yes, you are right, but it was a special day internationally; it was United Nations Day. Who knows what the United Nations is?

Sarah: It is a big building we visited in New York City with lots of flags.

Kinichi: I think yesterday was a special day because it represents when many nations in the world agreed to be part of an international organization to deal with problems.

Mr. Samuels: Thank you. The United Nations is in New York City and Kinichi explained its purpose. It was organized in 1945 in San Francisco following World War II when Japan attacked the United States. I think we are especially lucky to have a Japanese in our class. The next few weeks we are going to be talking about the reasons for World War II, the feelings and attitudes about Japan and settling problems peacefully.

SETTING: Faculty Meeting

TIME: After a fight between a Black and a Hispanic

Dr. Johnson: The primary topic on today's agenda is to discuss a current problem that has arisen in our building. Yesterday there was a fight between a Hispanic and a Black.

Ms. George: The Black boy is in my class and his story is that the Mexican said something about his mother. I don't know why talking about his mother was such a big deal and I made him stay after school.

Dr. Johnson: I think we need to examine the tension between Blacks and Hispanics.

Ms. George: Well, one thing I do in my classroom is to try to keep them separated. I don't talk about Blacks or Hispanics in class because that only encourages the differences to be known.

RATING SHEET

INSTRUCTIONS:

1. Individually, read the eight scenarios and rank in order the list of characters based on your perception of their degree of bias. The most sexist or racist will be rated with a #1 and the least will have a #8 rating.
2. Join with your small group and together rate the characters. There should be agreement on the group rating.

You will have two ratings, one is your own opinion and one is your small group's consensus.

Scenario	Individual Rating	Small Group Rating
Mother		
Mr. Samuels		
Ms. Hughes		
Mrs. Conrad		
Ms. George		
Mr. Jarvis		
Dr. Shot		
Mr. Freidan		

Activity 12: The Story of Acculturation

Introduction: This summary activity has students work in small groups to delineate some possible steps in the acculturation process. Each group is given several photographs illustrating different activities. The students are to put these photos in what they think is the correct sequence and write a brief narrative describing the process. A summary discussion helps students to clarify some of the concepts and generalizations treated in earlier parts of the unit.

Objectives: At the conclusion of this activity, the students will be better able to:

1. identify and discuss the stages in the acculturation process; and
2. review previously learned concepts and generalizations.

Materials: Thirteen cards with photographs of activities in the acculturation process.

Estimated Teaching Time: Two class periods will be required for this activity.

Guidelines: Divide the class into small groups of about five students for this activity. Give each group a set of the thirteen evidence cards. Tell the students that these cards illustrate activities in which immigrants and their descendants may have engaged. The photos are primarily of Italian-Americans. You may have the students think of these pictures as representing two, three, or more generations of an Italian-American family. Card 13 represents the first generation immigrant mother, newly arrived in the United States with her young child; evidence card 10 represents a degree of assimilation so complete that one's heritage must be advertised (but in English, not Italian); the other evidence cards represent intermediate steps between these two extremes.

Have each group assemble the cards in the "correct" sequence and write a caption for each photo. To facilitate this part of the activity you may wish to have the students attach the cards to large sheets of white wrapping paper.

Although there is no absolutely "right" order for the cards, a possible sequence may be identified. Keep in mind that the students'

reasoning is the important part of this exercise, not the "right" sequence.

LEAST ACCULTURATED

- Card 13: A newly arrived immigrant mother.
- Card 4: An immigrant woman bring a bundle of work to her home.
- Card 1: An immigrant family doing piece work at home.
- Card 5: Same as Slide 1; note that the children are working also, not attending school.
- Card 8: Foreign language newspapers served the needs of immigrant readers.
- Card 7: Many immigrants were forced to take low paying menial jobs.
- Card 9: Immigrants and their children often learned English together.
- Card 2: In some cases immigrants organized to gain power.
- Card 3: Many immigrants attended night school to learn English and to prepare for citizenship.
- Card 11: Immigrants who became naturalized citizens took part in the political process through voting and other activities.
- Card 12: The children of immigrants attended public schools, often with children from different ethnic backgrounds.
- Card 6: The second and third generation Americans frequently mingled with members of other ethnic groups, becoming assimilated into the "mainstream" of American society.
- Card 10: Sometimes people become so assimilated that they must actively seek to regain a sense of ethnic identity.

After the students have completed the group exercise, discuss the following questions with them:

- What things were learned by immigrants as they became more acculturated? Why?
- What things did they try to maintain? Why?
- What things helped them to acculturate?
- What helped the children of immigrants to be assimilated?
- What stood in the way of their assimilation?

THE STORY OF ACCULTURATION
EVIDENCE CARD 1

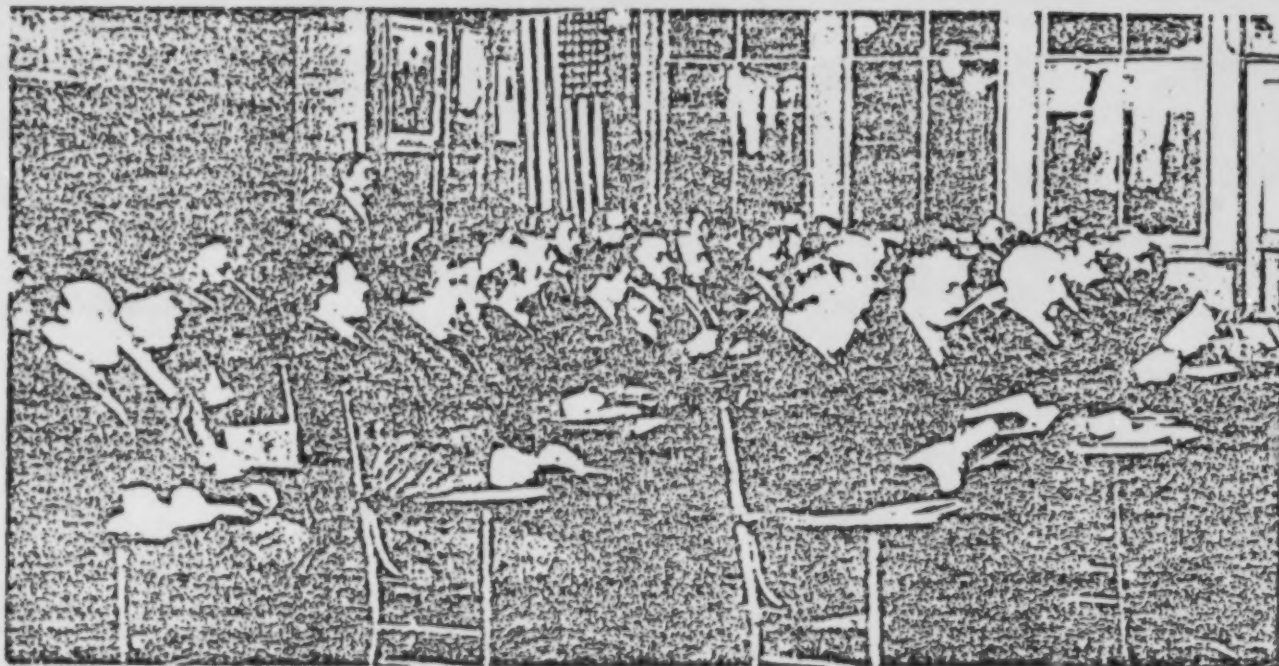


THE STORY OF ACCULTURATION
EVIDENCE CARD 2

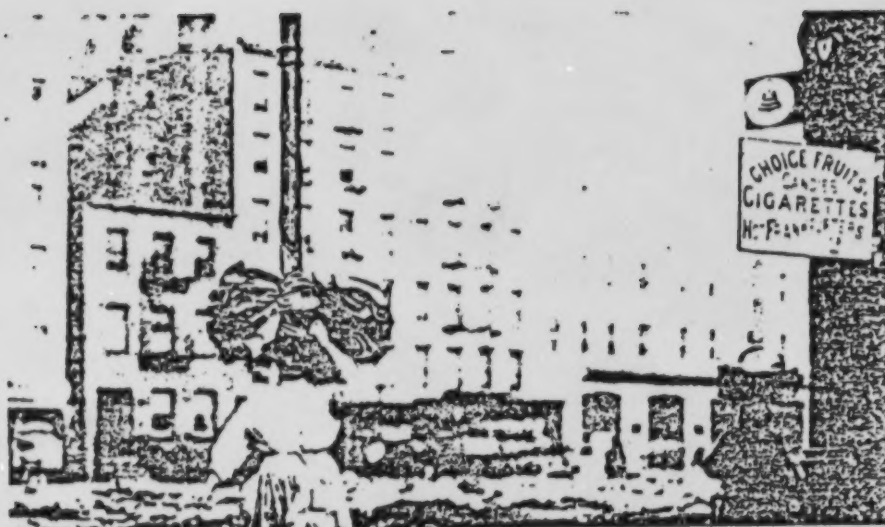
305



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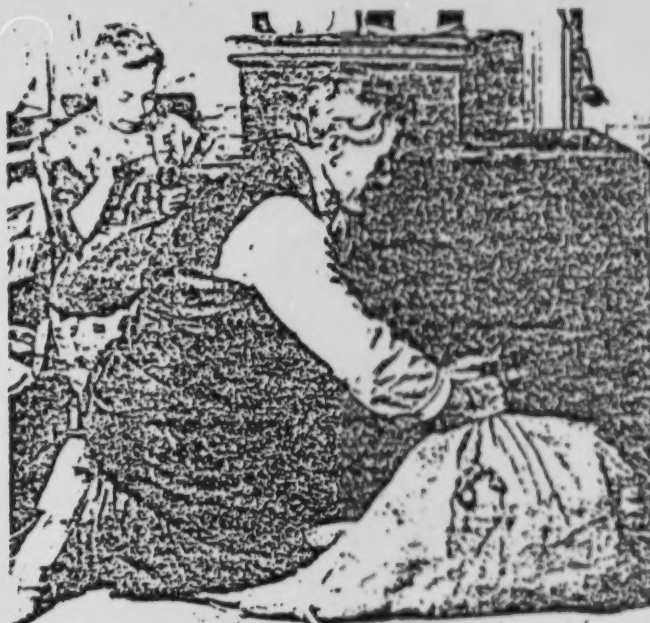


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THE STORY OF ACCULTURATION
EVIDENCE CARD 5

308



THE STORY OF ACCULTURATION
EVIDENCE CARD 7

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THE STORY OF ACCULTURATION

EVIDENCE CARD 8

310



THE STORY OF ACCULTURATION
EVIDENCE CARD 9

311



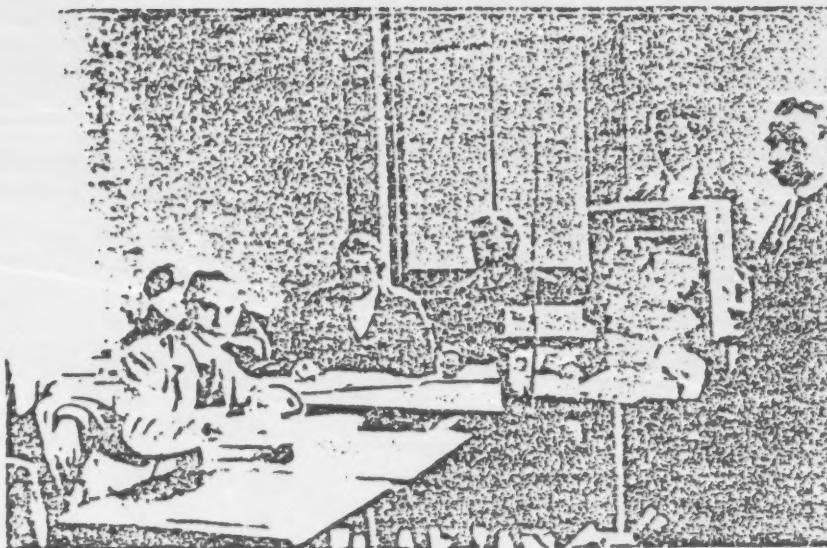
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312



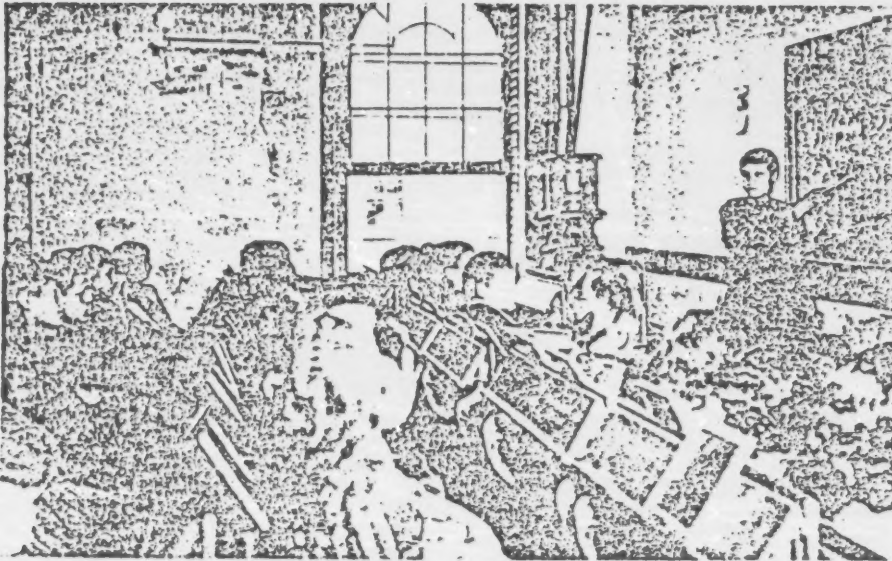
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THE STORY OF ACCULTURATION
EVIDENCE CARD 12

315



EVIDENCE CARD 13

316



MULTICULTURAL EDUCATION

A Selected, Annotated Bibliography

The Midwest Race and Sex Desegregation Assistance Centers (MRSDAC) resource library offers materials that can be used to promote multi-cultural, nonsexist education. The materials deal with ethnic groups, race and sex equity, race and sex-role stereotyping, human relations, curriculum development and evaluation, community relations, and other desegregation-related areas. The collection includes reference materials for teachers, counselors and administrators, as well as classroom materials for students in kindergarten through high school.

The following materials can be requested at no charge from the MRSDAC resource library by contacting:

Marcia L. Foster
 Librarian
 Midwest Race and Sex Desegregation
 Assistance Centers
 016-L Bluemont Hall
 Kansas State University
 Manhattan, Kansas 66506
 (913) 532-6486

BOOKS

Ashmore, Harry S. Hearts and Minds: The Anatomy of Racism from Roosevelt to Reagan. New York: McGraw-Hill Book Company, 1982.
 A study of the political causes and effects of racism in recent U.S. history.

Bierhorst, John. A Cry From the Earth: Music of the North American Indians. New York: Four Winds Press, 1979.
 An overview of Native American music and dance that includes a discussion of their instruments, the structure of their music, and the uses of music in Native American life.

Caines, Jeannette Franklin. Window Wishing. New York: Harper and Row, Publishers, 1980.
 A sister and brother spend a vacation with their fun and unconventional grandmother.

Cohen, Miriam. First Grade Takes a Test. New York: Greenwillow Books, 1980.
 The first grade is distressed by an intelligence test that fails to measure true aptitude.

Everton, Macduff. Finding the Magic Circus (El Circo Magico Modelo). Minneapolis: Carolrhoda Books, 1979.
 A former circus performer and his son journey to the Yucatan where they hope to locate the Circo Magico Modelo.

Feelings, Tom and Eloise Greenfield. Daydreamers. New York: Dial Press, 1981.

Depicts the world of daydreamers.

French, Michael. The Throwing Season. New York: Delacorte Press, 1980.

With a good chance to become state high school shot put champion, Indian is gripped both by a determination to win and the fear of doing so when he is offered a bribe to throw the meet or else.

Getz, Arthur. Tar Beach. New York: The Dial Press, 1979.

Joey and his sister, Teresa, find that the rooftops make wonderful beaches on hot summer days.

Gordy, Sr., Berry. Movin' Up: Pop Gordy Tells His Story. New York: Harper and Row, Publishers, 1979.

The autobiography of Berry Gordy, Sr., the son of a slave and the father of the founder of Motown Records.

Graham, Lorenz B. John Brown, A Cry for Freedom. New York: Thomas Y. Crowell, 1980.

A biography of the controversial abolitionist who played a role in the Pottawatomie Massacre, the northward movement of runaway slaves, and in the raid on Harper's Ferry.

Greenfield, Eloise and Lessie Jones Little. Childtimes: A Three-Generation Memoir. New York: Thomas Y. Crowell, 1979.

Childhood memoirs of three Black women - grandmother, mother, and daughter - who grew up between the 1880's and the 1950's.

Greenfield, Eloise. Grandmama's Joy. New York: William Collins, Publishers, Inc., 1980.

A little girl tries to cheer up her despondent grandmother by reminding her of some very important things.

Greenfield, Eloise. Talk About a Family. New York: Scholastic Services, 1978.

Genny is eager for her eldest brother's return from military service, convinced that he can fix everything - even the growing rift between their parents.

Grimes, Nikki. Growin'. New York: The Dial Press, 1977.

Pump thinks her world has ended when her father, the only person who believed in her poetry, suddenly dies. That is, until she meets Jim Jim.

Haskins, James. James Van DerZee, the Picture-Takin' Man. New York: Dodd, Mead, 1979.

A biography of the Black photographer who has received acclaim for his prints of Harlem.

Highwater, Jamake. Many Smokes, Many Moons: A Chronology of American Indian History Through Indian Art. Philadelphia: Lippincott, 1978.

With emphasis on the tribes of North America, this book uses the art and artifacts of various Native American cultures to illustrate events affecting their history from earliest times through 1973.

Hurwitz, Johanna. Once I Was a Plum Tree. New York: William Morrow, 1980.

Increasingly aware of the differences between her family, who are nonobservant Jews, and their Catholic neighbors, 10-year-old Gerry Flam begins to investigate her heritage.

Leiner, Katherine. Ask Me What My Mother Does. New York: Franklin Watts, 1978.

Text and illustrations describe the jobs of 17 working mothers.

Lopez, Andre. Pagans in Our Midst. Mohawk Nation via Rooseveltown, New York: Akwesasne Notes, [1981].

A history that focuses on the White endeavor to destroy the Native American culture throughout the United States by citing the story of the six Iroquois nations of New York State between 1885-1910.

Mikami, Takahiko. Sumi Painting: Study of Japanese Brush Painting. Tokyo, Japan: Shufunotomo Company, Ltd., 1965.

The instruction of Japanese brush painting by the first artist-educator from Japan to teach Sumi painting on television since 1957.

Mirikitani, Janice, ed. Ayumi: A Japanese American Anthology. San Francisco: Japanese American Anthology Committee, 1980.

Ayumi is a three-year journey that, in this case, has culminated in the discovery of the inter-generation experiences of Japanese-Americans, as represented in this collection.

Mitchell, Joyce Slayton. See Me More Clearly: Career and Life Planning for Teens with Physical Disabilities. New York: Harcourt Brace Jovanovich, 1980.

A guide designed to help disabled teenage students make constructive and positive decisions about their lives, education, and careers.

Niethammer, Carolyn. Daughters of the Earth: The Lives and Legends of American Indian Women. New York: Collier Books, 1977.

A perspective of the lives of Native American women.

Power, Barbara. I Wish Laura's Mommy Was My Mommy. New York: Lippincott, 1979.

Jennifer thinks she prefers life in Laura's home to her own until changing circumstances help her to understand her own mother better.

Sleator, William. The Angry Moon. Boston: Little, Brown and Company, 1970.

The translation of a Tlingit Indian legend about two Indian children, aided by their grandmother's magic, who outwit the angry moon.

Sobel, Harriet Langsam. Grandpa, A Young Man Grown Old. New York: Coward, McCann and Geoghegan, 1980.

A 17-year-old's views of her grandfather are juxtaposed with his description of his life.

Sen, John. Hsiao San's Magic Brush. Berkeley, California: Berkeley Unified School District, 1980.

Story of a Chinese boy who paints a kite in the sky that flies him to Peking.

Sen, John. Two Brothers. Berkeley, California: Berkeley Unified School District, 1980.

A tale of two brothers, one having a wicked heart, the other having a good heart.

Suyeoka, George, ill. Momotaro: Peach Boy. Honolulu, Hawaii: Island Heritage Limited, 1972.

An adaptation of the Japanese folktale about a boy born from a peach.

Uchida, Yoshiko. A Jar of Dreams. New York: Atheneum, 1981.

A young girl grows up in a closely knit Japanese-American family in California during a time of great prejudice.

Wing, Linda. A Heart As Strong As Mt. Fuji. Berkeley, California: Berkeley Unified School District, 1981.

A young Japanese women who moves to the United States to marry a man selected for her by her parents.

Wood, Nancy C. War Cry on a Prayer Feather: Prose and Poetry of the Ute Indians. Garden City, New York: Doubleday and Company, Inc., 1979.

An interpretation of the basic Ute idea toward himself, his land, and his destiny, as expressed in his literature.

Yep, Laurence. Child of the Owl. New York: Harper and Row, Publishers, 1977.

A 12-year-old girl, who knows little about her Chinese heritage, is sent to live with her grandmother in San Francisco's Chinatown.

MRSDAC Resource Request

District _____

Address _____

Telephone _____

Person Requesting Materials _____

Materials Desired

Author	Title	Dates Desired

ETHNIC RESOURCE LIST OF
METROPOLITAN ST. LOUIS

Ethnic Group	Organizations/Clubs Associations (Contact Person)	Additional Information
AMERICAN INDIAN	● American Indian Center of Mid-America 4656 Gravais Ph: 353-4517 Hours: 8:30-5:00 Contact: Sylvester Roubideaux Presentations given Social services emphasized ● Indian Cultural Center 3524 Gravais Ph: 773-7477	
ARMENIAN AMERICAN	● Holy Shoghagat Armenian Church 400 Huntwood Road Belleville, Illinois 62221 Ph: 618-233-9453	
BLACK AMERICAN	● Tony Earls, M.D. Associate Professor of Psychiatry Washington University School of Medicine Dr. Earls head the Division of Child Psychiatry at Washington University and supervises the Child Guidance Clinic. The Clinic offers staff development on Black families, culture and children. ● Black American Folklore Society 4209 Lindell Blvd. - Apt. 415 St. Louis, MO 63108 Ph: 531-1600	African Dancers and Drummers P.O. Box 2975 University City, MO 63130 PH: 361-4589 St. Louis Committee on Africa P.O. Box 2975 University City, MO 63130 Ph: 361-4589
BOLIVIAN AMERICAN	● Bolivian Society of St. Louis 5618 Devonshire Avenue St. Louis, MO 63109 Ph: 351-4375	

ETHNIC RESOURCE LIST OF
METROPOLITAN ST. LOUIS

Ethnic Group	Organizations/Clubs Associations (Contact Person)	Additional Information
CHILEAN AMERICAN	● <u>Chilean Community</u> 13175 Ladue Road St. Louis, MO 63141 Ph: 469-7418	
CROATIAN AMERICAN	● <u>Croatian Junior Tamburitizians</u> 4803 Germania Street St. Louis, MO 63116 Ph: 832-0616	
CZECH AMERICAN	● <u>Czech Educational Center</u> Contact: Joseph Sulz 3635 Damderger Zone 16 63116 ● <u>American Czech Education Center</u> 4690 Lansdowne Avenue St. Louis, MO 63116 Ph: 752-8168	
FILIPINO AMERICAN	● <u>Filipino Association of Greater St. Louis</u> P.O. Box 1482 St. Louis, MO 63043 Ph: 965-9494	
FRENCH AMERICAN	● <u>La Societe Francaise de St. Louis</u> 7500 York Drive Clayton, MO 63105 Ph: 727-1916	
GERMAN AMERICAN	● <u>German Cultural Society</u> 3652 S. Jefferson Avenue St. Louis, MO 63118 Ph: 962-5375	

ETHNIC RESOURCE LIST OF
METROPOLITAN ST. LOUIS

Ethnic Group	Organizations/Clubs Associations (Contact Person)	Additional Information
GREEK AMERICAN	● <u>Assumption Greek Orthodox Church</u> 1755 Des Peres Road Town and Country, MO 63131 Ph: 966-2255	
HAITIAN AMERICAN	● <u>Haitian Association of St. Louis</u> 9836 Oakhaven Avenue Rock Hill, MO 63119 Ph: 961-4379	
HUNGARIAN AMERICAN	● <u>American Hungarian Cultural Society</u> S. Third Street St. Louis, MO 63102 Ph: 231-9062	
INDIAN (EASTERN) AMERICAN	● <u>India Association of St. Louis</u> P.O. Box 23561 Creve Coeur, MO 63141 Ph: 469-7023	
IRISH AMERICAN	● <u>St. Louis Irish Arts Inc.</u> 7480 Whitehaven Drive St. Louis, MO 63123 Ph: 849-1662	
ITALIAN AMERICANS	● <u>"Hill 200"</u> Organization of St. Ambrose Catholic Church (welfare, realtor, public relations functions) Contact: Msgr. Adrian Dwyer, Pastor Ph: 771-1228 Will provide speaker on history of area. Father Salvador Polizzi heads "Hill 2000" Father Vince Bonmarito runs "Hill 2000" Monthly Newsletter: "Hill 2000" (Motto: "Pride Builds")	Visit "The Hill": Family-owned restaurants, bakeries, taverns, grocers. Events: Columbus Day Parade Centennial Celebration for the Hill (no specific dates or activities)

ETHNIC RESOURCE LIST OF
METROPOLITAN ST. LOUIS

Ethnic Group	Organizations/Clubs Associations (Contact Person)	Additional Information
ITALIAN AMERICANS (cont.)	● <u>Italia-America Bocce Club Inc. and St. Louis Bocce and Social Club</u> 5625-27 Manchester Avenue St. Louis, MO 63110 Ph: 645-9781 Possible speaker ("Italians and Where They Settled Here") Contact: Mario Pertici Italian Club of St. Louis 12826 Wenlock Drive Creve Coeur, MO 63141 Ph: 434-0468 ● <u>Italian-American War Vets Post 1</u> 5205 Alaska Avenue St. Louis, MO 63111 Ph: 353-4925 ● <u>Unico - St. Louis Chapter (Italian)</u> 48 Willmore Road St. Louis, MO 63110 Ph: 351-5000	
JAMAICAN AMERICAN	● <u>Jamaican International Association</u> 507 Hinsdale Court Rock Hill, MO 63119 Ph: 961-3910	
JEWISH AMERICAN	● <u>Jewish Community Relations Council</u> 10957 Scheutz Road Ph: 314-432-0020 Contact: Norman A. Stack, Executive Director Will provide informational materials and speakers.	

ETHNIC RESOURCE LIST OF
METROPOLITAN ST. LOUIS

Ethnic Group	Organizations/Clubs Associations (Contact Person)	Additional Information
LITHUANIAN AMERICAN	● <u>National Lithuanian Society</u> 211 N. Jackson Street Mascoutah, Illinois 62258 Ph: 618-566-7624	
MEXICAN AMERICAN	● <u>International Folklore Federation</u> Ph: 432-4013 ● <u>Benito Juarez Society</u> Mr. Sal Ochoa 8937 Lucerne St. Louis, Missouri 63136 Ph. 868-4997 ● <u>Mexican American Society</u> Mrs. Elizabeth Setser 235 N. Combs Collinsville, Illinois 62234 Ph: 618-345-1252 ● <u>Mexican Folklore Group</u> Mr. Abraham Quiroz 4750 S. Spring St. Louis, MO 63116 Ph: 752-4223 ● <u>Mexican Society of the Northside</u> Mr. Robert Avila, President Ph: 429-2272 Monthly meetings on the 2nd Sunday of each month at 20th and Penrose. Two dances held each year on the 5th of May and 16th of September.	The largest concentration of Mexican Americans is around Fairmount City, Illinois. They have their own community and Catholic school.

METROPOLITAN ST. LOUIS

Ethnic Group	Organizations/Clubs Associations (Contact Person)	Additional Information
MULTIETHNIC	● <u>International Folk Dance Association of University City</u> 6946 Cornell Avenue University City, MO 63130 Ph: 726-5838 ● <u>West Indies Association of St. Louis</u> (Antigua, Barbados, Grenada, Guyana, Haiti, Jamaica, Montserrat, Nevis, Panama, St. Croix, Tobago, Trinidad) 12497 Meadow Green Place Creve Coeur, MO 63141 Ph: 576-6342	
PAKISTANI AMERICAN	● <u>Pakistan Students Association</u> 11158 Cricket Hill Drive Creve Coeur, MO 63141 Ph: 567-5975	
POLISH AMERICAN	● <u>Polish American Cultural Society</u> 12205 Rollingsford Drive Florissant, MO 63033 Ph: 741-5454 ● <u>Polish Falcons of America - Nest 45</u> 2013 St. Louis Avenue St. Louis, MO 63106 Ph: 421-9614	
375	● St. Louis City Dept. of Parks Ph: 535-1503 Sponsors multicultural fairs in city parks.	376

ETHNIC RESOURCE LIST OF
METROPOLITAN ST. LOUIS

Ethnic Group	Organizations/Clubs Associations (Contact Person)	Additional Information
SCANDINAVIAN AMERICAN	● <u>Consulates:</u> <u>Denmark Royal Danish</u> 6515 Page Ph: 725-1111 Group Leader - 6 activities a year <u>Swedish Consulate</u> 400 Washington Ph: 444-6519 ● <u>Swedish Council of St. Louis</u> 77 Heatherbrook Lane Kirkwood, MO 63122 Ph: 822-4761 ● <u>Danish Club</u> 6823 Crest Avenue University City, MO 63130 Ph: 863-4961	
SCOTTISH AMERICAN	● <u>Scottish St. Andrews Society</u> 13724 Mason Green Court Ballwin, MO 63011 Ph: 965-6765	
TAIWANESE AMERICAN	● <u>Taiwanese Association of America</u> St. Louis Chapter P.O. Box 37002 Creve Coeur, MO 63141 Ph: 469-6893	
TURKISH AMERICAN	● <u>Turkish American Friendship Club</u> 6225 Clayton Avenue - Apt. 230 St. Louis, MO 63139 Ph: 647-0049	

ETHNIC RESOURCE LIST OF
METROPOLITAN ST. LOUIS

Ethnic Group	Organizations/Clubs Associations (Contact Person)	Additional Information
UKRAINIAN AMERICAN	● <u>Nativity of the Virgin Mary</u> <u>Eastern Orthodox Church (White Russian)</u> 4130 Saddleback Court St. Louis, MO 63129 Ph: 892-0027	
VIETNAMESE AMERICAN	● <u>Mr. Hung Nguyen - Chairman of Vietnamese</u> <u>Community of St. Louis</u> Home: 9822 Winkler Ph: 869-7159 Business: International Institute 4484 West Pine Ph: 773-9090 ● <u>Norman Schneggleberger</u> <u>Luthern Family and Children Service</u> Ph: 361-2121 Resettlement of families ● <u>Ms. Hoa Nguyen (pronounced Wa Win)</u> <u>International Institute</u> Ph: 773-9090 Language Acquisition and Holidays ● <u>Vietnamese Community of St. Louis</u> 843 S. Rock Hill Road Rock Hill, MO 63119 Ph: 962-3162	February 13 - New Year's Day April 30 - Day of Sadness, in memory of the fall of South Vietnam August, Day of the Full Moon - Children's Festival

APPENDIX F
Correspondence



**Midwest Race and Sex Desegregation
Assistance Centers**

Bluemont Hall
College of Education
Manhattan, Kansas 66506
913-532-6408

August 9, 1982

Dr. Vernell Beckmann
Kirkwood Public Schools
1110 S. Glenwood Lane
Kirkwood, MO 63122

Dear Dr. Beckmann:

Thank you for agreeing to attend the planning meeting on August 13, 1982, at 8:30A.M. at the Forest Park Hotel, 4910 West Pine Blvd. in St. Louis. At that time the staff of the Midwest Race Desegregation Assistance Center will outline the proposed activities for the St. Louis Metropolitan district for the 1982-83 school year. These activities have been designed to address the needs of your district as identified in a survey we conducted in April of 1982.

We look forward to meeting with you and providing your district with services for the coming school year.

Sincerely,

Anthony V. Codianni
Program Planner

/kh



Midwest Race and Sex Desegregation Assistance Centers

College of Education
Bluemont Hall
Manhattan, Kansas 66506
913-532-6408

Thank you for attending the Midwest Center's service delivery planning meeting at the Forest Park Hotel. This letter is to summarize our discussions and to facilitate the identification of selected buildings to participate in the two proposed seminar series.

1. The Midwest Race Desegregation Assistance Center is funded to respond to requests related to technical assistance, staff development and resource identification. Please feel free to contact us for any additional desegregation/integration services in these areas. Please refer to the last newsletter for specific areas of assistance.
2. Each building principal and librarian should have received a copy of the Midwest Race Center's bibliography. Materials can be checked out free, we only ask you to provide return insured postage.
3. Each building principal should be receiving a copy of our Newsletter Horizons. If they do not, please contact us so that we can add their names to our mailing list. Also, please inform us of any other key individuals (e.g. administrators, parent committee chairs or board members) who should be placed on our mailing list.
4. A series of three seminars on Multicultural Education will be conducted for a building team consisting of a principal and three teachers.
5. A series of five seminars will be conducted for a building team consisting of five teachers on Expectations, Interactions and Achievements.
6. A Regional Conference on More Effective Schooling will be conducted at the Forest Park Hotel on October 11 and 12, 1982. Each district team will consist of the superintendent, central office administrator and a building principal.

Page 2

At the planning meeting we distributed a copy of your needs assessment, which you completed in April, 1982, and a needs survey update sheet. Please return the needs survey update sheet with any modifications to us before August 23, 1982. Also, please read the district review and proposed activities for your district. If any changes are needed, please send us a copy of the changes.

We are happy that your district will participate in the two seminar series. I've enclosed a form to be returned to me before September 1, 1982, listing the participating schools and the team members. I've also enclosed additional copies of the descriptions of each seminar to be sent to the participating school. After the school has been selected, we will correspond with the school team and send you a copy of the correspondence.

We look forward to another year of successful activities and we appreciate your involvement in the seminars. Together, as well as separately, we can work toward the goal of providing equal opportunity to all.

Sincerely,

Anthony V. Codianni
Program Planner

/kt

SEMINAR SERIES

The seminars on Multicultural Education will be held in October, November and December for teams of persons, including the principal and three teachers from a specific school in your district. A planning meeting will be conducted on September 23, at 5:00 at the Forest Park Hotel. We would like one team member to attend that session to assist us in identifying sites, dates and objectives for each seminar. Please complete the front of the enclosed sheet.

DISTRICT NAME: _____

CONTACT PERSON'S NAME: _____

MULTICULTURAL EDUCATION SEMINAR

Name of School Selected: _____

Team Members: (Note: All staff must be from the same school.
Please try to select teams which include
diversity regarding race and sex.)

Principal's Name _____

Staff Person #1 _____

Staff Person #2 _____

Staff Person #3 _____

The team member who will represent our district at the planning
meeting on September 23, 1982, at 5:00 at the Forest Park Hotel:

Name _____

Address _____

Telephone # _____

(OVER)

State of Missouri
DEPARTMENT OF ELEMENTARY AND SECONDARY EDUCATION
P.O. BOX 480
JEFFERSON CITY, MISSOURI 65102

September 29, 1982

Dr. J. L. Moody, Superintendent
Ritenour School District
2420 Woodson Road
Overland, Missouri 63114

Re: Hoech Middle School
Multicultural Education Seminars

Dear Dr. Moody:

The Technical Assistance Unit and the Midwest Race/Sex Desegregation Centers are cooperatively cosponsoring the "Multicultural Education Seminars."

Attached is a TAU application form with the appropriate information completed. This project is being officially funded for \$330.00 from the 1982-83 Technical Assistance Program. Please sign and date the last page. Return this application to my office. Reimbursement for expenditures will be made at the conclusion of the February, 1983 seminar. I will forward the necessary invoice form when the signed application is returned.

Best wishes for a successful program.

Sincerely,

Linda Wyatt, Director
Technical Assistance Unit

LW/pb
, Enc.

cc: Gerald S. Sandweiss

TO: Team members participating in the Seminars on
Multicultural Education

FROM: Tony Codianni
Midwest Race Desegregation Assistance Center
Linda Wyatt
Missouri State Department of Education

RE: Minutes from the Planning Meeting on September 23, 1982
at the Forest Park Hotel

1. Representatives from 13 districts attended the planning meeting and selected dates, times and locations for the seminars. The seminars will be held
 - Wednesday, October 27, 1982 (9:00-3:00)
at the Salad Bowl in St. Louis
 - Wednesday, December 8, 1982 (9:00-3:00)
at the Viking
 - Wednesday, February 2, 1983 (9:00-3:00)
at the Salad Bowl
2. The planning meeting representatives decided to hold the seminars every other month.
3. Linda Wyatt from the Missouri State Department of Education will provide 3 substitutes per seminar for released teachers at the rate of \$30.00 each. Each participant will also receive a \$5.00 allowance for either travel or lunch for each seminar. Each of the participating districts will be sent a check for \$330.00 in February. The checks will be sent to the district.
4. Linda will also send a letter to each of the superintendents informing them about the school selected to participate in the seminars as well as inform them about the financial arrangements.
5. Each participant will receive a 3-hole looseleaf and a copy of all the materials for each seminar. Materials will be distributed during each seminar.
6. The following people within each school will be used as contact people between the Midwest Center, State Department of Education and building teams:

Affton:	Mesnier Elementary	Ken Peterson
Kirkwood:	Westchester Elementary	Larry Combs
Lindbergh:	Crestwood Elementary	Glenn Koehrer
Maplewood:	Maplewood High	Gloria Reno
Normandy:	Bel-Nor Elementary	Ruth Brown
Parkway:	Parkway South J.H.S.	Donald Senti

Minutes
 Multicultural Education
 Planning Meeting
 September 23, 1982
 Page 2

Pattonville:	Carrollton Elementary	Deborah Hines
Ritenour:	Hoech Middle	Theresa Smotherman
St. Louis - Area I	Mitchell School	Sam Schaffer
St. Louis - Area II	Sigel School	Ed Lawler
St. Louis - Area IV	Metro High School	Betty Wheeler
University City	Jackson Park	Deborah Holmes
Webster Groves	Edgar Road Elementary	Ray Miller
Wellston	Central Elementary	Terrell Wayne

7. Each of the above district representatives will be responsible for sharing the information in the packet received at the planning meeting with the other 3 members from their building. Please share the extra copies of this memo with your team members.
8. The address of the Salad Bowl is 3949 Lindell Boulevard. Parking is available next door or across the street from the Salad Bowl.
9. Each participant will be requested to purchase lunch at the Salad Bowl and spend at least \$3.00. In this way the room rental fees will be reduced.
10. Please feel free to contact Linda Wyatt at 314-751-4089 or Tony Codianni at 913-532-6408 at any time for assistance, resources or answers to questions about the seminars.

Date: November 9, 1982

To: Multicultural Education Seminar Participants

From: Tony Codianni and Linda Wyatt

Re: Minutes from Seminar I

Thank you for attending the first Multicultural Education Seminar cosponsored by the MRDAC and the Missouri State Department of Education, Title IV Technical Assistance Unit. We hope you have recuperated from the day's experiences. We know we threw a lot of information your way and we'd like to clarify the tasks before Seminar II on December 15, 1982 at 9:00 at the Salad Bowl:

- Read the 3 articles in your notebook.
- Develop a list of questions to ask panel members next session.
- Acquaint the staff at your school with what you are doing and what will be done.
- As a team adapt or adopt the Teacher Self Assessment Survey. The principal has the complete item bank if you choose to change or add some items.
- Duplicate a copy of the entire final survey and distribute it to each teacher in your building.
- Duplicate only the portion of the instrument which relates to other staff and distribute a copy to each secretary, aide, food service staff, custodians and other staff.
- Compile the data from the completed survey forms and share the results with the staff.
- Select the two areas you would like to address. These can be the items which yield the greatest discrepancy between what is and what should be.
- Come to Seminar II with a brief summary (not more than 3 minutes) about your survey data. You will share your report with the entire group. Please hand in a one-page synopsis on the data collected and your findings.
- Based upon the ethnic group you picked:
 - Find an organization, address, telephone number and contact person for that ethnic group.

- Identify any events or activities in the coming year related to the ethnic group or sponsored by the organization.
- What resources can the organization provide (materials, speakers, etc.)?

The second seminar will focus on ethnic literacy and skill development in multicultural activities. Please bring your notebooks so that you can add the materials from Seminar II.

Thank you again for your active participation. We hope you felt the first seminar was a good use of your time and we look forward to seeing you again in December.

Have a happy Thanksgiving Holiday!!

DATE: December 20, 1982
TO: Participants in the Multicultural Education Seminars
FROM: Tony Codianni, Connie Earhart and Linda Wyatt
RE: Minutes from Seminar II

Thank you again for all the time and effort your team put into the Multicultural Need Assessment. We hope we will be able to assist you in addressing your first two priority areas.

Seminar II focused on ethnic literacy and resources for multicultural education. We have enclosed additional materials to assist you in addressing your curriculum needs. These include bibliographies from the Race/Sex Center, copies of our newsletters, and curriculum materials evaluation instrument.

Each team's tasks are to:

- Develop an action plan which includes specific activities to address your two major concerns (use enclosed form);
- Identify and conduct two activities within your school aimed toward students and teachers;
- Duplicate the materials in your school's resource packet and distribute them to the appropriate individuals;
- Bring a copy of your completed Action Plan and a synopsis of the two activities conducted;
- Read the article on "Changing Conceptions of Multicultural Education" by Geneva Gay (enclosed) and the articles you received pertaining to specific racial groups distributed during Seminar II;
- Those of you who took advantage of checking out our resources, please return them at the next seminar.

We will be contacting each principal before the next session on February 2, 1983. Again, that session will be conducted at the Salad Bowl.

Have a wonderful holiday and a joyous New Year!

TO: Multicultural Education Seminar Participants

FROM: Tony, Linda, Connie and Nancy

RE: Minutes From Seminar III

DATE: March 8, 1983

We wanted to take this opportunity to thank you again for participating in the three Multicultural Education Seminars. We were pleased with your enthusiasm and dedication to the assigned tasks.

In the last seminar we discussed interaction strategies and how teacher behavior affects student academic achievement. We hope you found the third seminar useful to you.

Because of the success of the seminar series this year, we are tentatively planning to keep the same teams in each district next year and conduct a series of multicultural curriculum development seminars. Enclosed is a return survey form. Please indicate your interest in continuing the seminar series next year by returning the enclosed form.

Another note: Linda Wyatt from the Missouri State Department of Education has sent an invoice to each district superintendent and a copy will be sent to each team contact person. The invoice pertains to reimbursement of a total of \$330.00 per team. This includes \$90.00 substitute pay per session - totally \$270.00 plus a \$15.00 stipend per team person. Each person should be reimbursed from the district.

A copy of the final report which is currently being compiled will be sent to each building principal and each district central office contact person listed on the participant chart. The final report will contain each district's assessment, plan of action and evaluations from the three seminars.

If you have any questions about this memo, please do not hesitate to contact us.

Thank you again for your outstanding participation and we look forward to continuing our relationship with you and your team next year.

Have a successful end of the year.

Enclosure:

/kh

DISTRICT NAME : _____

SCHOOL: _____

PRINCIPAL'S NAME: _____

TEAM MEMBERS: _____

☐

We would like to continue to participate in the multicultural seminar series next year to develop multicultural curriculum for our school.

☐

We would not like to continue participating in the proposed seminar series.

END

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